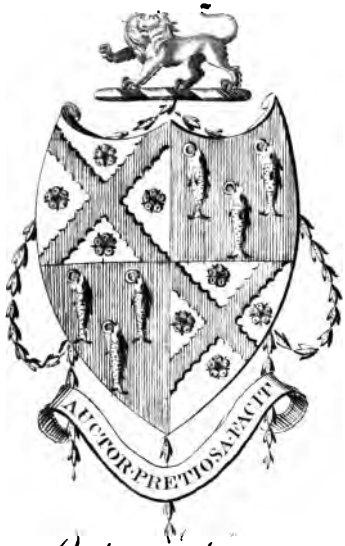

Robert James

NEW YORK.

THE

CONSTITUTION

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

CONTAINING

THE CONFESSION OF FAITH, THE CATECHISMS, AND THE DIRECTORY FOR THE WORSHIP OF GOD: TOGETHER WITH THE PLAN OF GOVERNMENT AND DISCIPLINE AS AMENDED AND RATIFIED BY THE GENERAL ASSEMBLY AT THEIR SESSIONS IN MAY, 1805.

Philadelphia,
PRINTED BY JANE AITKEN, NO. 62,
NORTH THIRD STREET.

1806

District of Pennsylvania, to wit:

Be it remembered, That on the twenty-fifth Day of March in the thirtieth Year of the Independence of the United States of America, A. D. 1806, the Reverend Ashbel Green, D. D. the Reverend Nathaniel Irwin, and Ebenezer Hazard, on behalf of the Trustees of the General Assembly of the Presbyterian Church in the United States of America, of the said District, have deposited in this Office, the Title of a Book the Right whereof they claim as Proprietors in the Words following, to wit:

The Constitution of the Presbyterian Church in the United States of America, Containing the Confession of Faith, the Catechisms, and the Directory for the worship of God: together with the Plan of Government and Discipline as amended and ratified by the General Assembly at their Sessions in May, 1805.

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D, CALDWELL, *Clerk of the*

District of Pennsylvania.

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THE

CONSTITUTION

OF THE

PRESBYTERIAN CHURCH.

THE

CONFESSION OF FAITH.

CHAP. I.

Of the Holy Scripture.

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom and power of God, as to leave men inexcusable[a]; yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salva-

I. a Rom. 2. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in *their* hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another. Rom. 1. 19, 20. Because that which may be known of God, is manifest in them: for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.—Psal. 19. 1, 2. The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. Ver. 3. There is no speech nor language, where their voice is not heard. See Rom. 1. 32. with Rom. 2. 1.

tion[b]; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church[c]; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing[d]; which maketh the holy scripture to be most necessary[e]; those former ways of

b 1 Cor. 1. 21. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 1 Cor. 2. 13, 14. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

c Heb. 1. 1. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets.

d Luke 1. 3, 4. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed. Rom. 15. 4. For whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the scriptures might have hope. Isa. 8. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there* is no light in them. Rev. 22. 18.

e 2 Tim. 3. 15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.— 2 Pet. 1. 19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

God's revealing his will unto his people being now ceased[f].

II. Under the name of holy scripture, or the word of God written, are now contained all the books of the Old and New testament, which are these:

OF THE OLD TESTAMENT.

Genesis.	*Ezra.*	*Daniel.*
Exodus.	*Nehemiah.*	*Hosea.*
Leviticus.	*Esther.*	*Joel.*
Numbers.	*Job.*	*Amos.*
Deuteronomy.	*Psalms.*	*Obadiah.*
Joshua.	*Proverbs.*	*Jonah.*
Judges.	*Ecclesiastes.*	*Micah.*
Ruth.	The *Song* of *Songs.*	*Nahum.*
I. Samuel.	*Isaiah.*	*Habakkuk.*
II. Samuel.	*Jeremiah.*	*Zephaniah.*
I. Kings.	*Lamentations.*	*Haggai.*
II. Kings.	*Ezekiel.*	*Zechariah.*
I. Chronicles.		*Malachi.*
II. Chronicles.		

f Heb. 1. 1, 2. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

OF THE NEW TESTAMENT.

The gospels according to *Matthew.*
Mark.
Luke.
John.
The *Acts* of the *Apostles.*
Paul's Epistles to the *Romans.*
I. Corinthians.
II. Corinthians.
Galatians.
Ephesians.
Philippians.
Colossians.
I. Thessalonians.
II. Thessalonians.
To *I. Timothy.*
To *II. Timothy.*
To *Titus.*
To *Philemon.*
The Epistle to The *Hebrews.*
The Epistle of *James.*
The first & second Epistles of *Peter.*
The first, second and third Epistles of *John.*
The Epistle of *Jude.*
The *Revelation.*

All which are given by inspiration of God, to be the rule of faith and life[g].

III. The books commonly called Apocrypha not being of divine inspiration, are no part of the canon of the scripture; and therefore are of no authority in the church of God, nor to be any

II. g Eph. 2. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone.* Rev. 22. 18, 19. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; And if any man shall take away, from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. 2 Tim. 3. 16 —All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

otherwise approved, or made use of, than other human writings[h].

IV. The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself) the author thereof; and therefore it is to be received, because it is the word of God[i].

V. We may be moved and induced by the testimony of the church to an high and reverend esteem for the holy scripture[k]; and the heavenlinesS of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God) the full discovery it makes of the only

III. h Luke 24. 27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. Ver. 44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. 2 Pet. 1. 21. For the prophecy came not in old time by the will of man, but holy men of God spake *as they were* moved by the Holy Ghost.

IV. i Tim. 3. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 1 John. 5. 9. If we receive the witness of men, the witness of God is greater: For this is the witness of God which he hath testified of his Son. 1. Thess. 2. 13. For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

V. k 1 Tim. 3. 15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

way of man's ſalvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itſelf to be the word of God; yet, notwithſtanding, our full perſuaſion and aſſurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witneſs, by and with the word, in our hearts[l].

VI. The whole counſel of God, concerning all things neceſſary for his own glory, man's ſalvation, faith and life, is either expreſsly ſet down in ſcripture, or by good and neceſſary conſequence may be deduced from ſcripture: unto which nothing at any time is to be added, whether by new

l 1 John 2. 20, 27. But ye have an unction from the Holy One and ye know all things.—But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the ſame anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye ſhall abide in him. John 16. 13, 14. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, *that* ſhall he ſpeak; and he will ſhew you things to come.—He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you.—1 Cor. 2. 10. 11, 12. But God hath revealed *them* unto us by his Spirit; for the Spirit ſearcheth all things, yea the deep things of God.—For what man knoweth the things of a man, ſave the ſpirit of a man which is in him? even ſo the things of God knoweth no man, but the Spirit of God.

revelations of the Spirit or traditions of men[m]. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word[n]; and there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and christian prudence, according to the general rules of the word, which are always to be observed[o].

VI. m 2 Tim. 3. 16. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: Ver. 17. That the man of God may be perfect, thoroughly furnished unto all good works.—Gal. 1. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—2 Thess. 2. 2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

n John 6. 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me. 1 Cor. 2. 9, 10. 12. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him —But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

o 1 Cor 11. 13, 14. Judge in yourselves: Is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? 1 Cor. 14. 26, 40. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying. Let all things be done decently and in order.

VII. All things in scripture are not alike plain in themselves, nor alike clear unto all[p]; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them[q].

VIII. The Old testament in Hebrew, (which was the native language of the people of God of old) and the New testament in Greek, (which at the time of the writing of it was most generally known to the nations) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical[r]; so as in all controversies of religion the church is finally to appeal unto them[s]. But be-

VII. p 2 Pet. 3. 16. As also in all *his* epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

q Psal. 119. 105. Thy word is a lamp unto my feet, and a light unto my path. Ver. 130. The entrance of thy words giveth light; it giveth understanding unto the simple.

VIII. r Mat. 5. 18. For verily I say unto you. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

s Isai. 8. 20. To the law and to the testimony; if they speak not according to this word, *it is* because *there is* no light in them. Acts 15. 15. And to this agree the words of the prophets; as it is written, John 5. 46. For had ye believed Moses, ye would have believed me: for he wrote of me.

cause these original tongues are not known to all the people of God who have right unto and interest in the scriptures, and are commanded in the fear of God, to read and search them[t], therefore they are to be translated into the vulgar language of every nation unto which they come[v], that the word of God dwelling plentifully in all, they may worship him in an acceptable manner[w], and, through patience and comfort of the scriptures may have hope[x].

IX. The infallible rule of interpretation of scripture is the scripture itself; and, therefore, when there is a question about the true and full

t John 5. 39. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

v. 1 Cor. 14. 6, 9, 11, 12. 24, 27, 28. Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?——So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.—Even so ye, for as much as ye are zealous of spiritual *gifts*, seek that you may excel to the edifying of the church.—But if all prophesy and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all.—If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and that by course; and let one interpret.—But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God.

w Col. 3. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

x Rom. 15. 4. For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures might have hope.

ſenſe of any ſcripture, (which is not manifold, but one) it may be ſearched and known by other places that ſpeak more clearly[y].

X. The ſupreme Judge, by whom all controverſies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private ſpirits, are to be examined, and in whoſe ſentence we are to reſt, can be no other but the Holy Spirit ſpeaking in the ſcripture[z].

IX. y Acts 15. 15. And to this agree the words of the prophets; as it is written. John 5. 46. For had ye believed Moſes, ye would have believed me: for he wrote of me.

X. z Mat. 22. 29, 31. Jeſus anſwered and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God—But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God. Eph. 2. 20. And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner-*ſtone*. Acts 28. 25. And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the Holy Ghoſt by Eſaias the prophet unto our fathers.

CHAP. II.

f God, and of the Holy Trinity.

THERE is but one only[a] living and true God[b], who is infinite in being and perfection[c], a ſt pure ſpirit[d], inviſible[e], without body, parts[f],

a Deut. 6. 4. Hear, O el, the Lord our God is Lord; 1 Cor. 8. 4, 6. As cerning therefore the eat- of thoſe things that are of- d in ſacrifice unto idols, know that an idol *is* no- g in the world, and that *is* none other God but . But to us *there is but* one , the Father, of whom *are* things, and we in him; one Lord Jeſus Chriſt, by m *are* all things, and we by .

1 Theſs. 1. 9.—Ye turned God from idols, to ſerve the ng and true God. Jer. 10. —But the Lord *is* the true d, he *is* the living God, and everlaſting King.

Job 11. 7, 8, 9. and 26. Canſt thou by ſearching lout God? Canſt thou find the Almighty unto per- ion?—*It is* high as hea- , what canſt thou do? per than hell; what canſt know? The meaſure eof *is* longer than the earth, broader than the ſea.—Lo, theſe *are* parts of his ways; but how little a portion is heard of him? but the thunder of his power, who can underſtand?

d John 4. 24. God *is* a Spirit, and they that worſhip him, muſt worſhip *him* in ſpirit and in truth.

e 1 Tim. 1. 17. Now unto the King eternal, immortal, inviſible, the only wiſe God, *be* honor and glory, for ever and ever. Amen.

f Deut. 4. 15, 16. Take ye therefore good heed unto yourſelves; for ye ſaw no manner of ſimilitude on the day *that* the Lord ſpake unto you in Horeb out of the midſt of the fire.—Leſt ye corrupt *yourſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſs of male or female. Luke 24. 39. Behold my hands and my feet; that it is I myſelf Handle me and ſee; for a ſpirit hath not fleſh and bones, as ye ee me have. John 4. 24.

or passions[g], immutable, immense[i], eternal[k], incomprehensible[l], almighty[m], most wise[n], most holy[o], most free[p], most absolute[q], working all things according to the counsel of his own immutable and most righteous will[r], for his own

g Acts 14. 11, 15. And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.—And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth and the sea and all things that are therein.

h Jam. 1. 17.—The Father of lights, with whom is no variableness, neither shadow of turning. Mal. 3. 6. For I *am* the Lord, I change not.

i 1 Kings 8. 27. But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how much less this house that I have builded? Jer. 23. 23, 24. *Am* I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

k Psal 90. 2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting, thou *art* God. 1 Tim. 1. 17. Now unto the King eternal, immortal, invisible, the only wise God, *be* honor and glory for ever and ever. Amen.

l Psal. 145. 3.—His greatness is unsearchable.

m Gen. 17. 1.—I *am* the Almighty God; walk before me, and be thou perfect. Rev. 4. 8.

n Rom. 16. 27. To God only wise, *be* glory through Jesus Christ for ever. Amen.

o Isai. 6. 3. And one cried unto another, and said, Holy, holy, holy *is* the Lord of hosts: the whole earth *is* full of his glory. Rev. 4. 8.

p Psal. 115. 3. But our God *is* in the heavens: He hath done whatsoever he pleased.

q Exod. 3. 14. And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM, hath sent me unto you.

r Eph. 1. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will:

glory[s]; most loving[t], gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin[v]; the rewarder of them that diligently seek him[w]; and withal most just and terrible in his judgments[x]; hating all sin[y], and who will by no means clear the guilty[z].

s Prov. 16. 4. The Lord hath made all *things* for himself: Yea, even the wicked for the day of evil. Rom. 11. 36. For of him, and through him, and to him *are* all things. To whom be glory for ever. Amen. Rev. 4. 11.

t 1 John 4. 8. He that loveth not, knoweth not God, for God is love.

v Exod. 34. 6, 7. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*.

w Heb. 11. 6.—For he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

x Neh. 9. 32, 33. Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy; let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria, unto this day. Howbeit, thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly.

y Psal. 5. 5, 6. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

z Nahum 1. 2, 3. God *is* jealous, and the Lord revengeth and *is* furious, the Lord will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.—The Lord *is* slow to anger, and great in power, and will not at all acquit *the wicked*. See Exod. 34. 7.

II. God hath all life[a], glory[b], goodness[c], blessedness[d], in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made[e], nor deriving any glory from them[f], but only manifesting his own glory, in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things[g]; and hath most sovereign dominion over them, to do by them, for them, and upon them, whatsoever himself pleaseth[h]. In his sight all things are

II. a John 5. 26. For as the Father hath life in himself, so hath he given to the Son to have life in himself.

b Acts 7. 2. And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

c Psal. 119. 68. Thou *art* good, and doest good, teach me thy statutes.

d 1 Tim. 6. 15. Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords. Rom. 9. 5.—Who is over all, God blessed for ever. Amen.

e Acts 17. 24, 25. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed any thing, seeing he giveth to all life, and breath, and all things.

f Job 22. 2, 3. Can a man be profitable unto God as he that is wise may be profitable unto himself? *Is it* any pleasure to the Almighty that thou art righteous? or *is it* gain *to him* that thou makest thy ways perfect?

g Rom. 11. 36. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

h Rev. 4. 11. Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created. Dan. 4. 25, 35.—The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. —And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his

open and manifest[i]; his knowledge is infinite, infallible, and independent upon the creature[k]; so as nothing is to him contingent or uncertain[l]. He is most holy in all his counsels, in his works, and in all his commands[m]. To him is due from angels and men, and every other creature, whatsoever worship, service or obedience, he is pleased to require of them[n].

III. In unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the

hand, or say unto him, What doest thou? See 1 Tim. 6. 15. on the letter d

i Heb. 4. 13. Neither is there any creature that is not manifest in his sight: but all things *are* naked, and opened unto the eyes of him with whom we have to do.

k Rom. 11. 33, 34. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments and his ways past finding out!—For who hath known the mind of the Lord? or who hath been his counsellor? Psal. 147. 5. Great is our Lord, and of great power: his understanding is infinite.

l Acts 15. 18. Known unto God are all his works from the beginning of the world. Ezek. 11. 5. And the Spirit of the Lord fell upon me, and said unto me, Speak, Thus saith the Lord; Thus have ye said, O House of Israel; for I know the things that come into your mind, *every one of* them.

m Psal. 145. 17. The Lord *is* righteous in all his ways, and holy in all his works. Rom 7. 12. Wherefore the law *is* holy, and the commandment holy, and just, and good.

n Rev. 5. 12, 13, 14. Saying with a loud voice, Worthy is the Lamb that was slain to receive, power, and riches, and wisdom, and strength, and honor, and glory, and blessing.—And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever—And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

Holy Ghost[o]. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father[p]; the Holy Ghost eternally proceeding from the Father and the Son.

CHAP. III.

Of God's Eternal Decree.

GOD from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to

III. o 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. Mat. 3. 16, 17. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God, descending like a dove, and lighting upon him.—And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 2 Cor. 13. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

p John 1. 14, 18. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

q John 15. 26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

paſs[a]; yet ſo as thereby neither is God the author of ſin[b], nor is violence offered to the will of the creatures, nor is the liberty or contingency of ſecond cauſes taken away, but rather eſtabliſhed[c].

II. Although God knows whatſoever may or can come to paſs, upon all ſuppoſed conditi-

l. a Eph. 1. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will: Rom. 11. 33. O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable *are* his judgments, and his ways paſt finding out! Heb. 6. 17. Wherein God, willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed *it* by an oath. Rom. 9. 15, 18. For he ſaith to Moſes, I will have mercy on whom I will have mercy; and I will have compaſſion on whom I will have compaſſion.—Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

b Jam. 1. 13, 17. Let no man ſay when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.—Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableneſs, neither ſhadow of turning. 1 John 1. 5. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. Eccl. 7. 29.

c Acts 2. 23. Him being delivered by the determinate counſel and foreknowledge of God ye have taken, and by wicked hands have crucified and ſlain. Mat. 17. 12. But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted; likewiſe ſhall alſo the Son of man ſuffer of them. Acts 4. 27, 28. For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together, for to do whatſoever thy hand and thy counſel determined before to be done. John 19. 11. Jeſus anſwered, Thou couldſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſin. Prov. 16. 33. The lot is caſt into the lap; but the whole diſpoſing thereof *is* of the Lord. Acts 27. 23, 24. compared with v. 34.

ons[d]; yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass, upon such conditions[e].

III. By the decree of God, for the manifestation of his glory, some men and angels[f] are predestinated unto everlasting life, and others fore-ordained to everlasting death[g].

II. d Acts 15. 18. Known unto God are all his works from the beginning of the world. 1 Sam. 23. 11, 12. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down.—Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver *thee* up. Mat. 11. 21, 23. Wo unto thee Chorazin, wo unto thee Bethsaida; for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

e Rom. 9. 11, 13, 16, 18. For the *children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;—As it is written, Jacob have I loved, but Esau have I hated.—So then, *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.—Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

III. f 1 Tim. 5. 21. I charge *thee* before God and the Lord Jesus Christ, and the elect angels. Mat. 25. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

g Rom. 9. 22, 23. *What* if God, willing to shew *his* wrath, and to make his power known, endured, with much long-suffering, the vessels of wrath fitted to destruction:—And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory? Eph. 1. 5, 6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished[h].

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory[i], out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions,

to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Prov. 16. 4. The Lord hath made all *things* for himself; yea, even the wicked for the day of evil.

IV. h 2 Tim. 2. 19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. John 13. 18. I speak not of you all, I know whom I have chosen.

V. i Eph. 1. 4, 9, 11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love;—Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself.—In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Rom. 8. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. 2 Tim. 1. 9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 1 Thess. 5. 9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

or causes moving him thereunto[k]; and all to the praise of his glorious grace[l].

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto[m]. Wherefore they who are elected being fallen in Adam, are redeemed by Christ[n], are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified[o], and kept by his power through faith unto salvation[p]. Neither are any other redeemed by Christ, effectually called,

k Rom. 9. 11, 13, 16. See letter e immediately foregoing. Eph. 1. 4, 9. see letter i, &c.

l Eph. 1. 6, 12. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved: That we should be to the praise of his glory, who first trusted in Christ.

VI. m Eph. 1. 4, 5. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Eph. 2. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Thess. 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth.

n 1 Thess. 5. 9, 10. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Tit. 2. 14.

o Rom. 8. 30.—Them he also called. Eph. 1. 5.—According to the good pleasure of his will. 2 Thess. 2. 13.—Through sanctification of the Spirit and belief of the truth. Rom. 8. 30.

p 1 Peter 1. 5. Who are kept by the power of God through faith unto salvation.

justified, adopted, sanctified, and saved, but the elect only[q].

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or with-holdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice[r].

q John 17. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Rom. 8. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose, &c. [to the end of the chapter]. John 6. 64, 65. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.—And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father, So John 8. 47. and 10. 26.—1 John 2. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but *they went out*, that they might be made manifest, that they were not all of us.

VII. r Mat. 11. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; v. 26. Even so, Father, for so it seemed good in thy sight. Rom. 9. 17, 18, 21, 22. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up that I might shew my power in thee, and that my name might be declared throughout all the earth.—Therefore hath he mercy, &c. Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? *What* if God willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; 2 Tim. 2. 20.—But in a great house there are not only vessels of gold and silver, but also of wood, and of earth; and some to honor, and some to dishonor. Jude 4. For there are certain men crept in unawares, who were before of old ordained to this

VIII. The doctrine of this high myſtery of predeſtination is to be handled with ſpecial prudence and care[f], that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be aſſured of their eternal election[t]. So ſhall this doctrine afford matter of praiſe, reverence and admiration of God[v]; and of humility, diligence and abundant conſolation, to all that ſincerely obey the goſpel[w].

condemnation; ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. 1 Pet. 2. 8.——being diſobedient; whereunto alſo they were appointed.

VIII. f Rom. 9. 20. and 11, 33. Nay but, O man, who art thou, that repliest againſt God? ſhall the thing formed ſay unto him that formed *it*, Why haſt thou made me thus? O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out! Deut. 29. 29. The ſecret *things belong* unto the Lord our God; but thoſe *things which are* revealed *belong* unto us and to our children for ever, that we may do all the words of this law.

t 2 Pet. 1. 10—Give diligence to make your calling and election ſure; for if ye do theſe things, ye ſhall never fall.

v Eph. 1. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. See Rom. 11. 33. letter f.

w Rom. 11. 5, 6, 20. and 8. 33. Even ſo then at this preſent time alſo there is a remnant according to the election of grace.—And if by grace, then *is it* no more of works; otherwiſe grace is no more grace. But if *it be* of works, then it is no more grace; otherwiſe work is no more work.—Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear. —Who ſhall lay any thing to the charge of God's elect? *It is* God that juſtifieth. Luke 10. 20. Notwithſtanding, in this rejoice not that the ſpirits are ſubject unto you; but rather rejoice becauſe your names are written in heaven.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost[a], for the manifestation of the glory of his eternal power, wisdom, and goodness[b], in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good[c].

I. a Heb. 1. 2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds. John 1. 2, 3. The same was in the beginning with God.—All things were made by him; and without him was not any thing made, that was made. Job 26. 13. and 33. 4. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.—The Spirit of God hath made me, and the breath of the Almighty hath given me life.

b Rom. 1, 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse. Psal. 104. 24. O Lord, how manifold are thy works! in wisdom hast thou made them all, the earth is full of thy riches.

c Gen. 1st. chap. throughout. Col. 1. 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.

II. d Gen. 1. 27. So God created man in his own image, in the image of God created he him, male and female created he them.

e Gen. 2. 7. And the Lord God formed man of the dust *of* the ground, and breathed into his nostrils the breath of life; and man became a living soul. Luke 23. 43. See also Eccl. 12. 7. Then shall the dust return to the earth as it

II. After God had made all other creatures, he created man, male and female[d], with reasonable and immortal souls[e], endued with knowledge, righteousness, and true holiness, after his own image[f], having the law of God written in their hearts[g], and power to fulfil it[h]; and yet under a possibility of transgressing, being left to the liberty of their own will which was subject unto change[i]. Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept they were happy in their communion with God[k], and had dominion over the creatures[l].

was; and the spirit shall return unto God who gave it. And, Mat. 10. 28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

f Gen. 1. 26. And God said, Let us make man in our image, after our likeness.

g Rom. 2. 14, 15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves.—Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another.

h Eccl. 7. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions

i Gen. 3. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. See Eccl. 7. 29.

k Gen. 2. 17. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die. See Gen. 3. 8. —11. 23.

l Gen. 1. 28—And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. See Psal. 8. 6, 7, 8. verses.

CHAP. V.

Of Providence.

GOD, the great Creator of all things, doth uphold[a], direct, dispose, and govern all creatures, actions and things[b], from the greatest even to the least[c], by his most wise and holy providence[d], according to his infallible foreknowledge[e], and the free and immutable coun-

I. a Heb. 1, 3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power,———

b Dan. 4. 34, 35.—I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation.—And all the inhabitants of the earth are reputed as nothing and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Psal. 135. 6. Whatsoever the Lord pleased, *that* did he in heaven and in earth, in the seas, and all deep places. See also, Acts 17. 25, 26, 28, and Job 38, 39, 40, 41 chapters.

c Mat. 10. 29, 30, 31. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.—But the very hairs of your head are all numbered.—Fear ye not therefore, ye are of more value than many sparrows. See also Mat. 6. 26, 30.

d Prov. 15. 3. The eyes of the Lord *are* in every place, beholding the evil and the good. 2 Chron. 16. 9. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect towards him. See also Psal. 145. 17. and 104. 24.

e Acts 15. 18. Known unto God are all his works from the beginning of the world.

ſel of his own will[f], to the praiſe of the glory of his wiſdom, power, juſtice, goodneſs and mercy[g].

II. Although in relation to the foreknowledge, and decree of God, the firſt cauſe, all things come to paſs immutably and infallibly[h], yet, by the ſame providence, he ordereth them to fall out according to the nature of ſecond cauſes, either neceſſarily, freely or contingently[i].

f Eph. 1. 11.—— Who worketh all things after the counſel of his own will. Pſal. 33. 11.—The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.

g Eph. 3. 10. To the intent that now unto the principalities and powers in heavenly *places*, might be known by the church the manifold wiſdom of God. Rom. 9. 17. For the ſcripture ſaith unto Pharoah, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth. Pſal, 145. 7. They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

II. h Acts 2. 23. Him being delivered by the determinate counſel and foreknowledge of God ye have taken, and by wicked hands have crucified and ſlain.

i Gen. 8. 22. While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe. Jer. 31. 35. Thus ſaith the Lord which giveth the ſun for a light by day; *and* the ordinances of the moon and of the ſtars for a light by night, which divideth the ſea when the wayes thereof roar; the Lord of hoſts *is* his name. Exod. 21. 13. If a man lie not in wait, but God deliver *him* into his hand, then I will appoint thee a place whither he ſhall flee. 1 Kings 22. 34. And a *certain* man drew a bow at a venture, and ſmote the king of Iſrael between the joints of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand, and carry me out of the hoſt; for I am wounded. Iſai. 10. 6, 7. I will ſend him againſt an hypocritical nation; and againſt the people of my wrath will I give him a charge, to take the ſpoil, and to take the prey, and to tread them down. ——Howbeit, he meaneth

III. God, in his ordinary providence, maketh use of means[k], yet is free to work without[l], above[m] and against them, at his pleasure[n].

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men[o], and that not by a bare per-

not so, neither doth his heart think so, but *it is* in his heart to destroy, and cut off nations not a few.

III. k Acts 27. 24, 31. Saying, Fear not, Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee. Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved. Isai. 55. 10, 11. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.—So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

l Hos. 1. 7. But I will have mercy upon the house of Judah, and I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

m Rom. 4. 19, 20, 21. And being not weak in faith, he considered not his own body now dead; when he was about an hundred years old, neither yet the deadness of Sarah's womb.—He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.—And being fully persuaded that what he had promised, he was able also to perform.

n 2 Kings 6. 6. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast *it* in thither, and the iron did swim, Dan. 3. 27. And the princes, governors and captains, and the king's counsellors being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

IV. o Rom. 11. 32, 33. For God hath concluded them all in unbelief, that he might

mission, but such as hath joined with it a most wise and powerful bounding[p], and otherwise ordering and governing of them, in a manifold

have mercy upon all.—O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! 2 Sam. 24. 1. with 1 Chron. 21. 1. And again the anger of the Lord was kindled against Israel, and he moved David against them, to say, Go number Israel and Judah, 1 Chron. 10. 4. 13, 14. Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come, and abuse me. But his armour-bearer would not, for he was sore afraid. So Saul took a sword, and fell upon it.—So Saul died, for his transgression which he committed against the Lord, *even* against the word of the Lord which he kept not, and also for asking *counsel* of one that had a familiar spirit to enquire *of it;* and enquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse. 2 Sam. 16. 10. And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? See also Acts 4. 27, 28. For of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together.—For to do whatsoever thy hand and thy counsel determined before to be done.

p Psal. 76. 10. Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. 2. Kings 19. 28. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest.

q Gen. 50. 20. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. Isai. 10. 6, 7, 12. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.—Howbeit, he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.—Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the fruit

dispensation, to his own holy ends[q]; yet so, as the sinfulness thereof proceedeth only from the creature, and not from God; who being most holy and righteous, neither is nor can be the author or approver of sin[r].

V. The most wise, righteous and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled[t];

of the stout heart of the king of Assyria, and the glory of his high looks.

r 1 John 2. 16. For all that *is* in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world. Psal 50. 21. These *things* hast thou done, and I kept silence: Thou thoughtest that I was altogether *such a one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes. —See also, James 1. 13, 14, 17. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:—But every man is tempted, when he is drawn away of his own lust, and enticed.—Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

V. s 2 Chron. 32. 25, 26, 31. But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.—Howbeit, in *the business* of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him to try him, that he might know all *that was* in his heart.

t 2 Cor. 12. 7, 8, 9. And lest I should be exalted above measure through the abundance

and to raiſe them to a more cloſe and conſtant dependance for their ſupport upon himſelf, and to make them more watchful againſt all future occaſions of ſin, and for ſundry other juſt and holy ends[t].

VI. As for thoſe wicked and ungodly men whom God as a righteous judge, for former ſins, doth blind and harden[v], from them he not only with-holdeth his grace, whereby they might have been enlightened in their underſtandings, and wrought upon in their hearts[w]; but ſometimes alſo

of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.—For this thing I beſought the Lord thrice, that it might depart from me.—And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me. Pſal. 73. throughout. Pſal. 77. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12. Mark 14. 66th. v. to the end, John 21. 15. 16. 17.

VI. v Rom. 1. 24, 26, 28. & 11. 7, 8. Wherefore God alſo gave them up to uncleanneſs through the luſts of their own hearts, to diſhonour their own bodies between themſelves;—For this cauſe God gave them up unto vile affections; for even their women did change the natural uſe into that which is againſt nature:—And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient.—What then? Iſrael hath not obtained that which he ſeeketh for, but the election hath obtained it, and the reſt were blinded.—According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear unto this day.

w Deut. 29. 4. Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

x Mat. 13. 12. But whoſoever hath not, from him ſhall be taken away even that he hath. See Mat. 25. 29.

withdraweth the gifts which they had[x]; and exposeth them to such objects as their corruption makes occasion of sin[y]; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan[z]; whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others[a].

y 2 Kings 8. 12, 13. And Hazael said, Why weepeth my lord? and he answered, Because I know the evil that thou wilt do unto the children of Israel: Their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.—And Hazael said, But what, *is* thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou *shalt be* king over Syria.

z Psal. 81. 11, 12. But my people would not hearken to my voice; and Israel would none of me.—So I gave them up unto their own hearts' lust; *and* they walked in their own counsels. 2 Thess. 2. 10, 11, 12. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth; that they might be saved.—And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

a Exod. 8. 15, 12. But when Pharoah saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said: And Pharoah hardened his heart at this time also, neither would he let the people go. 2 Cor. 2. 15, 16. For we are unto God, a sweet savour of Christ in them that are saved, and in them that perish:—To the one *we are* the savour of death unto death; and to the other, the savour of life unto life. Isai. 8. 14. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin, and for a snare to the inhabitants of Jerusalem. See also Exod. 7. 3. 1 Pet. 2. 7, 8. Isai. 6. 9, 10. with Acts 28. 26, 27.

VII. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof[b].

CHAP. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

OUR first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit[a]. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory[b].

VII. b Amos 9. 8, 9. Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord—For lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth. Rom. 8. 28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

I. a Gen. 3. 13.—And the woman said, The serpent beguiled me, and I did eat. 2 Cor. 11. 3. But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

b Rom. 11. 32. For God hath concluded them all in unbelief, that he might have mercy upon all.

II. By this sin they fell from their original righteousness, and communion with God[c], and so became dead in sin[d], and wholly defiled in all the faculties and parts of soul and body[e].

III. They being the root of all mankind, the guilt of this sin was imputed[f], and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation[g].

II. c Gen. 3. 7, 8. And the eyes of them both were opened, and they knew that they were *naked*: and they sewed fig-leaves together, and made themselves aprons:—And they heard the voice of the Lord God walking in the garden in the cool of the day; And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Eccl. 7. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Rom. 3. 23. For all have sinned and come short of the glory of God.

d Eph. 2. 1. And you *hath he quickened*, who were dead in trespasses and sins. Rom. 5. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

e Gen. 6. 5. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart, *was* only evil continually. Jer. 17. 9. The heart is deceitful above all *things*, and desperately wicked; who can know it? See also Rom. 3. 10. to the 19th ver.

III. f Acts. 17. 26. And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; and Gen. 2. 16, 17. with Rom. 5. 17, 15, 16, 17, 18, 19. and 1. Cor. 15. 21, 22, 45, 49. For since by man *came* death, by man *came* also the resurrection of the dead: For as in Adam all die, even so in Christ shall all be made alive: and so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening Spirit.—And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

g Psal. 51. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive

IV. From this original corruption, whereby we are utterly indispoſed, diſabled and made oppoſite to all good[h], and wholly inclined to all evil[i], do proceed all actual tranſgreſſions[k].

V. This corruption of nature, during this life, doth remain in thoſe that are regenerated[l]; and although it be through Chriſt pardoned and

me. Gen. 5. 3. And Adam lived an hundred and thirty years, and begat *a ſon* in his own likeneſs, after his image; and called his name Seth. Job 14. 4. Who can bring a clean *thing* out of an unclean? not one. Job 15. 14. What is man that he ſhould be clean? and *he which is* born of a woman, that he ſhould be righteous.

IV. h Rom. 5. 6. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. Rom. 8. 7. Becauſe the carnal mind *is* enmity againſt God; for it is not ſubject to the law of God neither indeed can be. John 3. 6. That which is born of the fleſh is fleſh; and that which is born of the Spirit is ſpirit. Rom. 7. 18. For I know that in me, that is in my fleſh, dwelleth no good thing; for to will is preſent with me, but *how* to perform that which is good, I find not.

i Gen. 8. 21. And the Lord ſaid, The imagination of man's heart *is* evil from his youth. Rom. 3. 10, 11, 12. As it is written, There is none righteous, no not one:—There is none that underſtandeth, there is none that ſeeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

k Jam. 1. 14, 15. But every man is tempted when he is drawn away of his own luſt, and enticed.—Then, when luſt hath conceived, it bringeth forth ſin; and ſin, when it is finiſhed, bringeth forth death. Mat. 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies

V. l Rom. 7. 14, 17, 18, 23. For we know that the law is ſpiritual; but I am carnal, ſold under ſin. Now then, it is no more I that do it, but ſin that dwelleth in me. For I know that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent with me, but *how* to perform that which is good, I find not. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of

mortified, yet both itself, and all the motions hereof, are truly and properly sin[m].

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto[n], doth in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God[o], and curse of the law[q],

sin which is in my members. Jam. 3. 2. For in many things we offend all. Prov. 20. 9. Who can say, I have made my heart clean, I am pure from my sin? Eccl. 7. 20. For *there is* not a just man upon earth that doeth good and sinneth not.

m Rom. 7. 5, 7, 8, 25. For when we were in the flesh, the motions of sin which were by the law did work in our members to bring forth fruit unto death. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: For I had not known lust, except the law had said, Thou shalt not covet. But sin taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin *was* dead. So then with the mind I myself serve the law of God; but with the flesh, the law of sin.

VI. n 1 John 3. 4. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.

o Rom. 3. 19. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

p Eph. 2. 3.——and were by nature the children of wrath, even as others.

q Gal. 3. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

and so made subject to death[r], with all miseries spiritual[s], temporal[t] and eternal[v].

CHAP. VII.

Of God's Covenant with Man.

THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant[a].

II. The first covenant made with man was a

r Rom. 6. 23. For the wages of sin *is* death.

s Eph. 4. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

t Lam. 3. 39. Wherefore doth a living man complain, a man for the punishment of his sins?

v Mat. 25. 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels; 2 Thess. 1. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

1. a Job 9. 32, 33. For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment. Neither is there any days-man betwixt us, *that* might lay his hand upon us both. Psal. 113. 5, 6. Who is

covenant of Works[b], wherein life was promised to Adam, and in him to his posterity[c], upon condition of perfect and personal obedience[d].

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second[e], commonly called the covenant of Grace: wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved[f], and promising to give unto

like unto the Lord our God, who dwelleth on high? Who humbleth *himself* to behold *the things* that *are* in heaven, and in the earth. Acts 17. 24, 25 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:—Neither is worshipped with men's hands as though he needed any thing, seeing he giveth to all life and breath, and all things. See also Job 35. 7, 8. and Luke 17. 10.

II. b Gal. 3. 12. And the law is not faith: but, The man that doeth them shall live in them. Hosea 6. 7. Gen. 2. 16, 17.

c Rom. 10. 5. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them.

d Gen. 2. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. Gal. 3. 10. For as many as are of the works of the law, are under the curse; For it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

III. e Gal. 3. 21.—For if there had been a law given, which could have given life, verily righteousness should have been by the law. Rom. 8. 3. For what the law could not do, in that it was weak through the flesh. God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Isai. 42. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Gen. 3. 15.

f Mark 16. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He

all thoſe that are ordained unto life his Holy Spirit, to make them willing and able to be lieve[g].

IV. This covenant of grace is frequently ſet forth in ſcripture by the name of a teſtament, in reference to the death of Jeſus Chriſt, the teſtator, and to the everlaſting inheritance, with all things belonging to it therein bequeathed[h].

V. This covenant was differently adminiſtered in the time of the law, and in the time of the goſpel[i]: under the law it was adminiſtered by

that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. John 3. 16. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.

g Ezek. 36. 26, 27. A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.—And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments, and do *them*. John 6. 37, 44. All that the Father giveth me ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.—No man can come to me, except the Father which hath ſent me draw him; and I will raiſe him up at the laſt day.

IV h Heb. 9. 15, 16, 17. And for this cauſe he is th mediator of the new teſta ment, that by means of deat for the redemption of the tran greſſions *that were* under th firſt teſtament, they which ar called might receive the pro miſe of eternal inheritance. Fo where a teſtament *is*, there mu alſo of neceſſity be the death o the teſtator. For a teſtament of force after men are dead; o therwiſe it is of no ſtrength all while the teſtator liveth. Hel 7. 22. By ſo much was Jeſu made a ſurety of a better teſta ment. Luke 22. 20. Likewiſ alſo the cup after ſupper ſayin This cup *is* the new teſtame in my blood, which is ſhed fo you. See alſo 1 Cor. 11. 25

V. i 2 Cor. 3. 6, 7, 8, Who alſo hath made us ab miniſters of the new teſt ment; not of the letter, but the ſpirit; for the letter kil eth, but the ſpirit giveth lif But if the miniſtration death written *and* engraven

promiſes, prophecies, ſacrifices, circumciſion, the paſchal lamb, and other types and ordinances delivered to the people of the Jews, all fore-ſignifying Chriſt to come[k], which were for that time ſufficient and efficacious, through the operation of the Spirit, to inſtruct and build up the elect in faith in the promiſed Meſſiah[l], by

ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away;—How ſhall not the miniſtration of the Spirit be rather glorious?—For if the miniſtration of condemnation *be* glory, much more doth the miniſtration of righteouſneſs exceed in glory.

k Heb. 8. 9, 10. chapters. Rom. 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith, which *he had yet*, being uncircumciſed; that he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo. Col. 2. 11. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt. ver. 12. Buried with him in baptiſm, wherein alſo ye are riſen with *him*, through the faith of the operation of God, who hath raiſed him from the dead. 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us. Col. 2. 17. Which are a ſhadow of things to come; but the body *is* of Chriſt.

l 1 Cor. 10. 1, 2, 3, 4. Moreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes in the cloud and in the ſea. And did all eat the ſame ſpiritual meat; and did all drink the ſame ſpiritual drink. For they drank of that ſpiritual rock that followed them; and that rock was Chriſt. Heb. 11. 13. Theſe all died in faith, not having received the promiſes; but having ſeen them afar off, and were perſuaded of *them*, and embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth. John 8. 56. Your father Abraham rejoiced to ſee my day; and he ſaw *it*, and was glad.

whom they had full remiſſion of ſins, and eternal ſalvation; and is called the Old teſtament[m].

VI. Under the goſpel, when Chriſt the ſubſtance[n], was exhibited, the ordinances in which this covenant is diſpenſed are the preaching of the word, and the adminiſtration of the ſacraments of baptiſm and the Lord's ſupper[o]; which though fewer in number, and adminiſtered with more ſimplicity and leſs outward glory, yet in them it is held forth in more fulneſs, evidence,

m Gal. 3. 7, 8, 9, 14. Know ye therefore, that they which are of faith, the ſame are the children of Abraham. And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, *ſaying*, In thee ſhall all nations be bleſſed.—So then they which be of faith are bleſſed with faithful Abraham.—That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt, that we might receive the promiſe of the Spirit through faith.

VI. n Coloſſ. 2. 17. Which are a ſhadow of things to come, but the body *is* of Chriſt.

o Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt;—Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen. 1 Cor. 11. 23, 24, 25. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the *ſame* night in which he was betrayed, took bread. And when he had given thanks he brake *it*, and ſaid, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the ſame manner alſo, *he took* the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood; this do ye, as often as ye drink *it* in remembrance of me. 2 Cor. 3. 7, 8, 9, 10, 11. But if the miniſtration of death, written *and* engraven in ſtones was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away;—How ſhall not the miniſtration of the Spirit be rather glorious?—For if the miniſtration of condemnation *be* glory, much more doth the miniſtration of righteouſneſs

and ſpiritual efficacy[p], to all nations, both Jews and Gentiles[q]; and is called the New Teſtament[r]. There are not, therefore, two covenants of grace differing in ſubſtance, but one and the ſame under various diſpenſations[ſ].

exceed in glory.—For even that which was made glorious had no glory in this reſpect, by reaſon of the glory that excelleth.—For if that which *was* done away *was* glorious, much more that which remaineth *is* glorious.

p Heb. 12. 22, to 28. See alſo Jer. 31. 33, 34.

q See letter o and Matt. 28. 19. Eph. 2. 15, 16, 17, 18, 19. Having aboliſhed in his fleſh, the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himſelf, of twain, one new man, *ſo* making peace:—And that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby:——And came and preached peace to you which were afar off, and to them that were nigh.—For through him we both have acceſs by one Spirit unto the Father.—Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God.

r Luke 22. 20. Likewiſe alſo the cup after ſupper ſaying, This cup is the New Teſtament in my blood, which is ſhed for you. Heb. 8. 7, 8, 9.

ſ Gal. 3. 14, 16. That the bleſſing of Abraham might come upon the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith:—Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. Acts 15. 11. But we believe, that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they. Rom. 3. 30.—Seeing *it is* one God which ſhall juſtify the circumciſion by faith, and uncircumciſion through faith.

CHAP. VIII.

Of Christ the Mediator.

IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the mediator between God and man[a], the prophet[b], priest[c], and king[d]; the head and saviour of his church[e], the heir of all things[f], and judge of the world[g]; unto whom

1. a Isa. 42. 1. Behold my servant whom I uphold; mine elect; *in whom* my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. 1 Pet. 1. 19, 20.—But with the precious blood of Christ, as of a lamb without blemish, and without spot.—Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. 1 Tim. 2. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus. See also, John 3. 16.

b Acts 3. 22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Deut. 18. 13.

c Heb. 5. 5, 6. So also Christ glorified not himself, to be made an high priest; but he said unto him, Thou art my Son, to day have I begotten thee: As he saith also in another *place*, Thou *art* a priest for ever, after the order of Melchisedec.

d Psal. 2. 6. Yet have I set my king upon my holy hill of Zion. Luke 1. 33. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

e Eph. 5. 23. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body.

f Heb. 1. 2. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things.

g Acts 17. 31. Because he hath appointed a day in the which he will judge the world in righteousness, by *that* man

he did from all eternity give a people to be his seed[h], and to be by him in time redeemed, called, justified, sanctified, and glorified[i].

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature[k], and all the essential properties and common infirmities thereof, yet without

whom he hath ordained whereof he hath given assurance unto all *men*, in that he hath raised him from the dead.

h John 17. 6. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word. Psal. 22. 30. A seed shall serve him, it shall be accounted unto the Lord for a generation. Isai. 53. 10. Yet it pleased the Lord to bruise him, he hath put *him* to grief; when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand.

i 1 Tim. 2. 6. Who gave himself a ransom for all, to be testified in due time. Isai. 55. 4, 5. Behold I have given him *for* a witness to the people, a leader and a commander to the people:——Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the Lord thy God, and for the holy One of Israel; for he hath glorified thee. 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption.

II. k John 1. 1, 14. In the beginning was the Word, and the Word was God.—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 1 John 5. 20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true; *even* in his Son Jesus Christ. This is the true God and eternal life. Phil. 2. 6. Who being in the form of God thought it not robbery to be equal with God. Gal. 4. 4. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law.

sin[l]: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance[m]. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only mediator between God and man[n].

III. The Lord Jesus, in his human nature

l Heb. 2. 17. Wherefore in all things, it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things *pertaining* to God; to make reconciliation for the sins of the people. Heb. 4. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet* without sin.

m Luke 1. 27, 31, 35. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.—And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. And the angel answered, and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. Gal. 4. 4. See letter k immediately foregoing.

n Luke 1. 35. See letter m immediately foregoing. Col. 2. 9. For in him dwelleth all the fulness of the Godhead bodily. Rom. 9. 5. Whose *are* the fathers, and of whom as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen. 1 Tim. 3. 16. And without controversy, great is the mystery of godliness; God was manifest in the flesh.

o Rom. 1. 3, 4 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh:—And declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. 1 Tim 2. 5. For *there is* one God, and one mediator between God and men, the man Christ Jesus.

thus united to the divine, was sanctified and anointed with the Holy Spirit above measure[p]; having in him all the treasures of wisdom and knowledge[q], in whom it pleased the Father that all fulness should dwell[r]: to the end that being holy, harmless, undefiled, and full of grace and truth[s], he might be thoroughly furnished to execute the office of a mediator and surety[t]. Which office he took not unto himself, but was thereunto called by his Father[v]; who put all power and judgment into his hand, and gave him commandment to execute the same[w].

III. p Psal. 44. 7.——God thy God hath anointed thee with the oil of gladness, above thy fellows. John 3. 34. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

q Col. 2. 3. In whom are hid all the treasures of wisdom and knowledge.

r Col. 1. 10. For it pleased *the Father*, that in him should all fulness dwell.

s Heb. 7. 26. For such an high priest became us, *who* is holy, harmless, undefiled, separate from sinners, and made higher than the heavens---- John 1. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

t Acts 10. 38. How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: For God was with him. Heb. 12. 24.—And to Jesus the mediator of the new covenant, and to the blood sprinkling, that speaketh better things than *that* of Abel. Heb. 7. 22. By so much was Jesus made a surety of a better testament.

v Heb. 5. 5. So also Christ glorified not himself, to be made an high priest: but he that said unto him, Thou art my Son, to day have I begotten thee.

w John 5. 22, 27. For the Father judgeth no man: but hath committed all judgment to the Son:---And hath given him authority to execute judgment also, because he is the Son of man. Mat. 28. 18. And

IV. This office the Lord Jesus did most willingly undertake[x], which, that he might discharge, he was made under the law[y], and did perfectly fulfil it[z]; endured most grievous torments immediately in his soul[a], and most painful sufferings in his body[b]; was crucified and died[c]; was buried, and remained under the power of death, yet saw no corruption[d]. On the third day he arose from the dead[e], with the same body in which he suf-

Jesus came, and spake unto them, saying, All power is given unto me, in heaven and in earth.

IV. x Psal. 40. 7, 8. Then said I, Lo, I come; in the volume of the book *it is* written of me. I delight to do thy will, O my God, yea, thy law *is* within my heart. Phil. 2. 8. And became obedient unto death, even the death of the cross.

y Gal. 4. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

z Mat. 3. 15. Thus it becometh us to fulfil all righteousness. Mat. 5. 17.—I am not come to destroy, but to fulfil.

a Mat. 26. 37, 38. And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy.----Then saith he unto them, My soul is exceeding sorrowful, even unto death. Luke 22. 44. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Mat. 27. 46. And about the ninth hour, Jesus cried with a loud voice, saying Eli, Eli, Lama Sabachthani; that is to say, My God, my God, why hast thou forsaken me?

b Mat. 26 and 27 chapters.

c Phil. 2. 8.---He humbled himself, and became obedient unto death, even the death of the cross.

d Acts 2. 24, 27. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.---Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption. Acts 13. 37. But he whom God raised again, saw no corruption.

e 1 Cor. 15. 4. He was buried, and that he rose again the third day, according to the scriptures.

fered[f]; with which also he ascended into heaven, and there sitteth at the right hand of his Father[g], maketh intercession[h]; and shall return to judge men and angels, at the end of the world[i].

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father[k]; and pur-

f John 20. 25, 27.—But he said unto them, Except I shall see in his hands the prints of the nails, and put my fingers into the prints of the nails, and thrust my hand into his side, I will not believe.—Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless but believing.

g Mark 16. 19.—He was received up into heaven, and sat on the right hand of God.

h Rom. 8. 34.—Who is even at the right hand of God, and also maketh intercession for us. Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

i Rom. 14. 9, 10. For to this end Christ both died, and rose and revived, that he might be Lord both of the dead and living. For we shall all stand before the judgment-seat of Christ. Acts 1. 11. and 10. 42. Mat. 13. 40, 41, 42. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.—The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.--And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Jude 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. See also 2 Pet. 2. 4.

V. k Rom. 5. 19. For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous. Heb. 9 14, 16. How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? Rom. 3. 25, 26. Whom God hath set forth *to be* a propitiation through faith in his blood; to declare his righteousness for

chased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him[l].

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types and sacrifices, wherein he was revealed and signified to be the seed of the woman, which should bruise the serpent's head, and the lamb slain from the beginning of the world, being yesterday and to-day the same and for ever[m].

the remission of sins that are past, through the forbearance of God;--To declare, *I say* at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus. Heb. 10. 14. For by one offering he hath perfected for ever, them that are sanctified. See also Eph. 5. 2.

l Eph. 1. 11, 14. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.---Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. John 17. 2. As thou hast given him power over all flesh; that he should give eternal life to as many as thou hast given him. See also Heb. 9. 12, 15.

VI. m Gal. 4. 4, 5. But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Rev. 13. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world. Heb. 13. 8. Jesus Christ the same yesterday, and to-day, and for ever.

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself[n]: yet by reason of the unity of the person, that which is proper to one nature, is sometimes in scripture, attributed to the person denominated by the other nature[o].

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same[p]; making intercession for them[q]; and revealing unto them, in and by the word, the mysteries of salvation[r]; effectually persuading them by his Spi-

VII. n 1 Pet. 3. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. See also Heb. 9. 14.

o Acts 20. 28.---Feed the church of God, which he hath purchased with his own blood. John 3. 13. And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man, which is in heaven. 1 John 3. 16. Hereby perceive we the love of God, because he laid down his life for us.

VIII. p John 6. 37, 39. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.---And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. John 10. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice.

q 1 John 2. 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. Rom. 8. 34.---*It is* Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

r John 15. 15.---For all things that I have heard of my Father, I have made known unto you. Eph. 1. 9. According to his good pleasure, which he hath purposed in himself. John 17. 6. I have manifested thy name unto the men which thou gavest me out of the world: Thine they were,

rit to believe and obey; and governing the hearts by his word and Spirit[f]; overcoming a their enemies by his almighty power and wi dom, in ſuch manner and ways as are moſt cor ſonant to his wonderful and unſearchable di penſation[t].

and thou gaveſt them me; and they have kept thy word.

f 2 Cor. 4. 13. We having the ſame ſpirit of faith according as it is written, I believed, and therefore have I ſpoken: we alſo believe, and therefore ſpeak. Rom. 8. 9, 14. But ye are not in the fleſh, but in the ſpirit, if ſo be, that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his.—For as many as are led by the Spirit of God, they are the ſons of God. See alſo Rom. 15. 18, 19. and John 17. 17.

t Pſal. 110. 1. The Lord ſaid unto my Lord, Sit thou on my right hand, until I make thine enemies thy footſtool. 1 Cor. 15. 25, 26. F he muſt reign, till he ha put all enemies under his fee —The laſt enemy *that* ſhall b deſtroyed is death. Mal. 2, 3. But unto you that fe my name, ſhall the Son righteouſneſs ariſe with hea ing in his wings; and ye ſha go forth, and grow up calves of the ſtall.—And y ſhall tread down the wicked for they ſhall be aſhes unde the ſoles of your feet, in th day that I ſhall do *this*, ſai the Lord of Hoſts. Col. 2. 15 *And* having ſpoiled principalitie and powers, he made a ſhe of them openly, triumphin over them in it.

CHAP. IX.

Of Free Will.

GOD hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature, determined to good or evil[a].

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God[b]; but yet mutably, so that he might fall from it[c].

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation[d]: so as a natural man

I. a Jam. 1. 14. But every man is tempted, when he is drawn away of his own lust, and enticed. Deut. 30. 19. I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live. See John 5. 40.

II. b Eccl. 7. 29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Gen. 1. 26. And God said, Let us make man in our image, after our likeness.

c Gen. 2. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:—But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. Gen. 3. 6. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

III. d Rom. 5. 6. For when

being altogether averse from that which is good[e], and dead in sin[f], is not able, by his own strength, to convert himself, or to prepare himself thereunto[g].

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin[h], and by his grace alone, enables him freely to will and to do that which is spiritually good[i]; yet so as that,

we were yet without strength, in due time Christ died for the ungodly. Rom. 8. 7. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. John 15. 5. For without me ye can do nothing.

e Rom. 3. 10, 12. As it is written, There is none righteous, no not one :—They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

f Eph. 2. 1, 5. And you *hath he quickened*, who were dead in trespasses and sins. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.) Col. 2. 13. And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

g John 6. 44, 65. No man can come to me, except the Father which hath sent me draw him :—And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 1 Cor. 2. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned. See also Eph. 2. 2, 3, 4, 5. and Tit. 3. 3, 4, 5.

IV. h Col. 1. 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. John 8. 34, 36. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin,—If the Son therefore shall make you free, ye shall be free indeed.

i Phil. 2. 13. For it is God which worketh in you both to will and to do of *his* good pleasure. Rom. 6. 18, 22. Being then made free from sin, ye became the servants of righteousness.—But now being

by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil[k].

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only[l].

CHAP. X.

Of Effectual Calling.

ALL those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually

made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

k Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would. Rom. 7. 15. For that which I do, I allow not; for what I would, that do I not; but what I hate that do I.

V. l Eph. 4. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Jude 24. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory, with exceeding joy,

to call[a], by his word and Spirit, out of that ſtate of ſin and death, in which they are by nature, to grace and ſalvation by Jeſus Chriſt[c]; enlightening their minds ſpiritually and ſavingly, to underſtand the things of God[d], taking away their heart of ſtone, and giving unto them an heart of

I. a Rom. 8. 30. Moreover, whom he did predeſtinate, them he alſo called, and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. Rom. 11. 6. What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded. Eph. 1. 10, 11. That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, *even* in him.

b 2 Theſs. 2. 13, 14.---God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit, and belief of the truth:---Whereunto he called you by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt. 2 Cor. 3. 3, 6. *Foraſmuch as ye are* manifeſtly declared to be the epiſtle of Chriſt miniſtered by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart. Who alſo hath made us able miniſters of the New Teſtament, not of the letter, but of the ſpirit; for the letter killeth, but the ſpirit giveth life.

c Rom. 8. 2. For the law of the Spirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death. 2 Tim. 1. 9, 10. Who hath ſaved us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began; but is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath abolitſhed death, and hath brought life and immortality to light through the goſpel. See alſo Eph, 2. 1, 2, 3, 4, 5.

d Acts 26. 18. To open their eyes, and to turn them from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me. 1 Cor. 2. 10, 12. But God hath revealed *them* unto us by his Spirit: for the Spirit ſearcheth all things, yea, the deep things of God. Now we have received, not the ſpirit of the world, but the Spirit which is of God; that we might know the things

flesh[e]; renewing their wills, and by his almighty power determining them to that which is good[f]; and effectually drawing them to Jesus Christ[g]; yet so as they come most freely, being made willing by his grace[h].

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man[i], who is altogether passive therein, until, being quickened and renewed by the Holy Spirit[k], he is thereby enabled to answer

that are freely given to us of God.

e Ezek. 36. 26. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

f Ezek. 11. 19. And I will give them one heart, and I will put a new spirit within you. Deut. 30. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. See also Ezek. 36. 27.

g John 6. 44, 45. No man can come unto me, except the Father which hath sent me, draw him.—Every man therefore that hath heard and hath learned of the Father, cometh unto me.

h Cant. 1. 4. Draw me, we will run after thee. Psal. 110. 3. Thy people *shall be* willing in the day of thy power, in the beauties of holiness, from the womb of the morning: Thou hast the dew of thy youth. John 6. 37.

II. i 2 Tim. 1. 9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Tit. 3. 4, 5. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost. Rom. 9. 11. For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. See also Eph. 2. 4, 5, 8, 9.

k 1 Cor. 2. 14. But the natural man receiveth not the things of the Spirit of God; For they are foolishness unto

this call, and to embrace the grace offered and conveyed in it[l].

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit[m], who worketh when, and where, and how he pleaseth[n]. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word[o].

IV. Others not elected, although they may

him; neither can he know *them*, because they are spiritually discerned. Rom. 8. 7. Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. Eph. 2. 5. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.)

l John 6 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do *them*. John 5. 25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear, shall live. John 6. 37. Ezek. 36. 27.

III. m Luke 18. 15, 16. And they brought unto him also infants, that he would touch them; but when *his* disciples saw *it*, they rebuked them:—But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Acts 2. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call,

n John 3. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

o Acts 4. 12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

be called by the miniſtry of the word[p], and may have ſome common operations of the Spirit[q], yet they never truly come to Chriſt, and therefore cannot be ſaved[r]: much leſs can men, not profeſſing the Chriſtian religion, be ſaved in any other way whatſoever, be they never ſo diligent to frame their lives according to the light of nature, and the law of that religion they do profeſs[s]; and to aſſert and maintain that they may is very pernicious, and to be deteſted[t].

IV. p Mat. 22. 14. For many are called but few *are* choſen.

q Mat. 13. 20, 21. But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it:—Yet hath he not root in himſelf, but dureth for a while: For when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

r John 6. 64, 65, 66. But there are ſome of you that believe not. For Jeſus knew from the beginning who they were that believed not, and who ſhould betray him.—And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father. From that *time* many of his diſciples went back, and walked no more with him. John 8. 24. I ſaid therefore unto you, that ye ſhall die in your ſins: For if ye believe not that I am he, ye ſhall die in your ſins.

s Acts 4. 12. Neither is there ſalvation in any other: For there is none other name under heaven given among men, whereby we muſt be ſaved. John 14. 6. Jeſus ſaith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me. John 17. 3. And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

t 2 John 10. 11. If there come any unto you, and bring not this doctrine, receive him not into *your* houſe, neither bid him God ſpeed.—For he that biddeth him God ſpeed, is partaker of his evil deeds. Gal. 1. 6, 7, 8. But though we, or an angel from heaven, preach any other goſpel unto you, than that which we have preached unto you, let him be accurſed.

CHAP. XI.

Of Justification.

THOSE whom God effectually calleth, he also freely justifieth[a]; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them[b], they receiving

I. a Rom. 8. 30.---Whom he called, them he also justified. Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

b Rom. 4. 5, 6, 7, 8. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.---Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, *saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.---Blessed *is* the man to whom the Lord will not impute sin. 2 Cor. 5. 19, 21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation.--- For he hath made him *to be* sin for us, who knew no sin, that we might be made the righteousness of God in him. Rom. 3. 22, 24, 25, 27, 28. Tit. 3. 5, 7. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.---That being justified by his grace, we should be made heirs, according to the hope of eternal life Eph. 1. 7. In whom we have redemption through his blood,

and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God[c].

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification[d]; yet is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith; but worketh by love[e].

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their be-

the forgiveness of sins, according to the riches of his grace. Jer. 23. 6. In his days Judah shall be saved, and Israel shall dwell safely; and this *is* the name whereby we shall be called, THE LORD OUR RIGHTEOUSNESS. See also 1 Cor. 1. 30, 31, and Rom. 5. 17, 18, 19.

c Phil. 3. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts 13. 38, 39 Eph. 2. 7. and ver. 8. For by grace are ye saved, through faith; and that not of yourselves; *it is* the gift of God.

II. d John 1. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. Rom. 3. 28. Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

e Jam. 2. 17, 22, 26. Even so faith, if it hath not works is dead being alone;---Seest thou how faith wrought with his works, and by works was faith made perfect?--For as the body without the spirit is dead, so faith without works is dead also. Gal. 5. 6. For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

half[f]. Yet, in as much as he was given by the Father for them[g], and his obedience and satisfaction accepted in their stead[h], and both freely, not for any thing in them, their justification is only of free grace[i]; that both the exact justice, and rich grace of God, might be glorified in the justification of sinners[k].

IV. God did, from all eternity, decree to

III. f Rom. 5. 8, 9, 10, 19. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.---Much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous. 1 Tim. 2. 6. Who gave himself a ransom for all, to be testified in due time. Heb. 10. 10, 14. By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all:* For by one offering he hath perfected for ever them that are sanctified. See also Dan. 9. 24. 26. and Isa. 53. 4, 5, 6, 10, 11, 12.

g Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how, shall he not with him also freely give us all things?

h 2 Cor. 5. 21. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. Mat. 3. 17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Eph. 5. 2. And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.

i Rom. 3. 24. Being justified freely by his grace through the redemption that is in Jesus Christ. Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

k Rom. 3. 26. To declare, *I say*, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus. Eph. 2. 7. That, in the ages to come, he might shew the exceeding

all the elect[l]; and Christ did, in the ful-
f time, die for their sins, and rise again for
justification[m]: nevertheless they are not
:d, until the Holy Spirit doth, in due time,
ly apply Christ unto them[n]

God doth continue to forgive the sins of
that are justified[o]: and although they can
fall from the state of justification[p], yet

f his grace, in *his* kind-
rards us through Christ

Gal. 3. 8. And the
e foreseeing that God
justify the heathen
i faith, preached before
pel unto Abraham, *say-*
thee shall all nations be

1 Pet. 1. 2, 19, 20.
according to the fore-
dge of God the Father,
i sanctification of the
unto obedience, and
ing of the blood of Jesus
--But with the precious
f Christ, as of a lamb
t blemish, and without
Who verily was fore-
n before the foundation
world, but was manifest
: last times for you. See
3. 30.

al. 4. 4. But when the
of the time was come,
it forth his Son, made of
in, made under the law.
2. 6. Who gave him-
insom for all, to be testi-
due time. Rom. 4. 25.
was delivered for our
s, and was raised again
justification.

n Col. 1. 21, 22. And you, that were some time alienated and enemies in *your* mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy and unblameable, and unreprovable in his sight. See also Gal. 2. 16. and Tit. 3. 4, 5, 6, 7.

V. o Mat. 6. 12. And forgive us our debts, as we forgive our debtors. 1 John 1. 9. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1 John 2. 1.--- If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

p Luke 22. 32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. John 10. 28. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. Heb. 10. 14. For by one offering he hath

they may by their ſins fall under God's fatherly diſpleaſure, and not have the light of his countenance reſtored unto them, until they humble themſelves, confeſs their ſins, beg pardon, and renew their faith and repentance[q].

VI. The juſtification of believers under the Old Teſtament was, in all theſe reſpects, one and the ſame with the juſtification of believers under the New Teſtament[r].

perfected for ever them that are ſanctified.

q Pſal. 89. 31, 32. If they break my ſtatutes, and keep not my commandments;——then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes:——Ver. 33. Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.

Pſal. 32. 5. I acknowledged my ſin unto thee, and mine iniquity have I not hid: I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin. Mat. 26. 75. And Peter remembered the words of Jeſus,---and he went out and wept bitterly. See alſo Pſal. 51. 7, 8, 9, 10, 11, 12. and 1 Cor. 11. 30, 32.

VI. r Gal. 3. 9, 13, 14. So then they which be of faith are bleſſed with faithful Abraham: ----Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is written, Curſed *is* every one that hangeth on a tree:---- That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.—— Rom. 4. 22, 23, 24. And therefore it was imputed to him for righteouſneſs. Now it was not written for his ſake alone, that it was imputed to him. But for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead.

CHAP. XII.

Of Adoption.

LL those that are justified, God vouch-
safeth, in and for his only Son Jesus
st, to make partakers of the grace of adop-
: by which they are taken into the num-
and enjoy the liberties and privileges of the
ren of God[b]; have his name put upon
[c], receive the spirit of adoption[d]; have ac-
to the throne of grace with boldness[e]; are

a Eph. 1. 5. Having
tinated us unto the a-
n of children by Jesus
, to himself, according
good pleasure of his will.
). 4, 5. God sent forth
n, made of a woman,
nder the law, to redeem
hat were under the law;
e might receive the adop-
sons.
Rom. 8. 17. And if
n, then heirs; heirs of
and joint-heirs with
—John 1. 12. But as
s received him, to them
e power to become the
God, *even* to them that
on his name.
. 14. 9. Yet thou, O
art in the midst of us,
are called by thy name;
leave us not. Rev. 3. 12.
Him that overcometh, will I
make a pillar in the temple of
my God, & he shall go no more
out; and I will write upon
him the name of my God, and
the name of the city of my
God, *which is* new Jerusalem,
which cometh down out of
heaven from my God, and
I will write upon him my new
name.

d Rom. 8. 15. For ye
have not received the spirit
of bondage again to fear; but
ye have received the spirit of
adoption, whereby we cry Ab-
ba, Father.

e Eph. 3. 12. In whom we
have boldness and access with
confidence by the faith of him.
Rom. 5. 2.

enabled to cry, Abba, Father[f]; are pitied[g], protected[h], provided for[i], and chastened by him as by a father[k]; yet never cast off[l], but sealed to the day of redemption[m], and inherit the promises[n], as heirs of everlasting salvation[o].

CHAP. XIII.

Of Sanctification.

THEY who are effectually called and regenerated, having a new heart and a new

f Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

g Psal. 103. 13. Like as a father pitieth *his* children: *so* the Lord pitieth them that fear him.

h Prov. 14. 26. In the fear of the Lord *is* strong confidence, and his children shall have a place of refuge.

i Mat. 6 30, 32. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? —For your heavenly Father knoweth that ye have need of all these things. 1 Pet. 5. 7. Casting all your care upon him; for he careth for you.

k Heb. 12. 6. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.

l Lam. 3. 31. For the Lord will not cast off for ever.

m Eph. 4. 30.——Whereby ye are sealed unto the day of redemption.

n Heb. 6. 12. That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

o 1 Pet. 1. 4. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you Heb 1. 14. Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?

ſpirit created in them, are farther ſanctified, really and perſonally, through the virtue of Chriſt's death and reſurrection[a], by his word and Spirit dwelling in them[b]: the dominion of the whole body of ſin is deſtroyed[c], and the ſeveral luſts thereof are more and more weakened and mortified[d], and they more and more quickened and ſtrengthened, in all ſaving graces[e], to the

a 1 Cor. 6. 11. And ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God. Acts 20. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. Phil. 3. 10. That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death. See alſo Rom. 6. 5, 6. For if we have been planted together in the likeneſs of his death, we ſhall be alſo *in the likeneſs* of *his* reſurrection: Knowing this, that our old man is crucified with *him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.

b Eph. 5. 26. That he might ſanctify and cleanſe it with the waſhing of water by the word. 2 Theſſ. 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the Spirit and belief of the truth.

c Rom 6. 6, 14. Knowing this, that our old man is crucified with *him*, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.—For ſin ſhall not have dominion over you: for ye are not under the law, but under grace.

d Gal. 5 24. And they that are Chriſt's have crucified the fleſh with the affections and luſts. Rom. 8 13. For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortify the deeds of the body, ye ſhall live.

e Col. 1. 11. Strengthened with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs. Eph. 3. 16. That he would grant you according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man.

practice of true holineſs, without which no man ſhall ſee the Lord[f].

II. This ſanctification is throughout in the whole man[g], yet imperfect in this life: there abideth ſtill ſome remnants of corruption in every part[h], whence ariſeth a continual and irreconcileable war, the fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh[i].

III. In which war, although the remaining corruption for a time may much prevail[k], yet, through the continual ſupply of ſtrength from the ſanctifying Spirit of Chriſt, the regenerate

f 2 Cor. 7. 1. Having therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. Heb. 12. 14. Follow peace with all *men*, and holineſs, without which no man ſhall ſee the Lord.

II. g 1 Theſſ. 5. 23. And the very God of peace ſanctify you wholly: and *I pray God* your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

h 1 John 1. 10. If we ſay, that we have not ſinned, we make him a liar, and his word is not in us. Phil. 3. 12. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus. See alſo Rom. 7. 18, 23.

i Gal. 5. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

III. k Rom. 7. 23. But I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin which is in my members.

part doth overcome[l]: and so the saints grow in grace[m], perfecting holiness in the fear of God[n].

CHAP. XIV.

Of saving Faith.

THE grace of faith, whereby the elect are enabled to believe to the saving of their souls[a], is the work of the Spirit of Christ in their hearts[b]; and is ordinarily wrought by the

l Rom. 6. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. 1 John 5. 4. For whatsoever is born of God, overcometh the world: And this is the victory that overcometh the world, *even* our faith. Eph. 4. 16. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

m 2 Pet 3. 18. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. 2 Cor. 3. 18. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord

n 2 Cor 7. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

l. a Heb. 10. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

b 2 Cor 4. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe, and therefore speak. Eph. 2. 8. For by grace are ye saved, through faith, and that not of yourselves; *it is* the gift of God.

ministry of the word[c]: by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened[d].

II. By this faith, a Christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaking therein[e]; and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands[f], trembling at the threatenings[g], and embracing the promises of God for this life, and that which is to come[h].

c Rom. 10. 14, 17.—How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?—So then, faith *cometh* by hearing, and hearing by the word of God.

d 1 Pet. 2. 2. As new-born babes, desire the sincere milk of the word, that ye may grow thereby: Luke 17. 5. And the apostles said unto the Lord, Increase our faith. Rom. 1, 16. 17. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.—For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. See also Acts 20. 32.

II. e 1 Thess. 2. 13. For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received *it* not *as* the word of man, but (as it is in truth) the word of God, which effectually worketh also in you that believe. 1 John 5. 10. He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. Acts 24. 14.—believing all things which are written in the law and the prophets.

f Rom. 16. 26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of faith.

g Isa. 66. 2.—To this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

h Heb. 11. 13. These all

But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification and eternal life, by virtue of the covenant of grace[i].

III. This faith is different in degrees, weak or strong[k]; may be often and many ways assailed and weakened, but gets the victory[l]; growing up in many to the attainment of a full as-

died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. 1 Tim. 4. 8.—But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

i John 1. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name Acts 16. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Gal. 2. 20. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me. Acts 15. 11. But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.

III. k Heb. 5. 13, 14. For every one that useth milk, *is* unskilful in the word of righteousness; for he is a babe.—But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil. Rom. 4. 19, 20. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. Mat. 6. 30. *Shall he* not much more *clothe* you, O ye of little faith. Mat. 8. 10. When Jesus heard *it*, he marvelled and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

l Luke 22. 31, 32. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:—But I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren. Eph.

ſurance through Chriſt[m], who is both the author and finiſher of our faith[n].

CHAP. XV.

Of Repentance unto Life.

REPENTANCE unto life is an evangelical grace[a], the doctrine whereof is to be preached by every miniſter of the goſpel, as well as that of faith in Chriſt[b].

6. 16. Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. 1 John 5. 4, 5. For whatſoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.—Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?

m Heb. 6. 11, 12. And we deſire that every one of you do ſhew the ſame diligence to the full aſſurance of hope unto the end:—That ye be not ſlothful, but followers of them who through faith and patience inherit the promiſes. Heb. 10. 22. Let us draw near with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water.

n Heb. 12. 2. Looking unto Jeſus, the author and finiſher of *our* faith.

I. a Acts 11. 18. When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life. Zach. 2. 10.

b Luke 24. 47. And that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem. Mark 1. 15. And ſaying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the goſpel. Acts 20. 21. Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and

II. By it a finner, out of the fight and fenfe, not only of the danger, but alfo of the filthinefs and odiousnefs of his fins, as contrary to the holy nature and righteous law of God, and upon the apprehenfion of his mercy in Chrift to fuch as are penitent, fo grieves for and hates his fins, as to turn from them all unto God[c], purpofing and endeavouring to walk with him, in all the ways of his commandments[d].

faith toward our Lord Jefus Chrift.

II. c Ezek. 18. 30, 31. Repent and turn *yourfelves* from all your tranfgreffions; fo iniquity fhall not be your ruin; —Caft away from you all your tranfgreffions whereby ye have tranfgreffed, and make you a new heart and a new fpirit; for why will ye die, O Houfe of Ifrael? Ezek. 36. 31. Then fhall ye remember your own evil ways, and your doings that *were* not good, and fhall lothe yourfelves in your own fight, for your iniquities, and for your abominations. Pfalm 51. 4. Againft thee, thee only have I finned, and done *this* evil in thy fight; that thou mighteft be juftified when thou fpeakeft, *and* be clear when thou judgeft. Jer. 31. 18, 19. I have furely heard Ephraim bemoaning himfelf *thus*, Thou haft chaftifed me, and I was chaftifed, as a bullock unaccuftomed *to the yoke:* turn thou me, and I fhall be turned; for thou *art* the Lord my God. Surely after that I was turned, I repented; and after that I was turned, I fmote upon *my* thigh; I was afhamed, yea, even confounded, becaufe I did bear the reproach of my youth. 2 Cor. 7. 11. For behold, this felf fame thing that ye forrowed after a godly fort, what carefulnefs it wrought in you, yea, *what* clearing of yourfelves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement defire, yea, *what* zeal, yea, *what* revenge! In all things ye have approved yourfelves to be clear in this matter. See alfo Joel 2. 12, 13. Amos 5. 15. and Pfalm 119. 128.

d Pfal 119. 6, 59, 106. Then fhall I not be afhamed, when I have refpect unto all thy commandments.—I thought on my ways, and turned my feet unto thy teftimonies.—I have fworn, and I will perform *it*, that I will keep thy righteous judgments. Luke 1. 6. And they were both righteous be-

III. Although repentance be not to be reste in as any satisfaction for sin, or any cause of th pardon thereof[e], which is the act of God's fre grace in Christ[f]; yet is it of such necessity to al sinners, that none may expect pardon withou it[g].

IV. As there is no sin so small but it deserve damnation[h]; so there is no sin so great, that i can bring damnation upon those who truly re pent[i].

fore God, walking in all the commandments and ordinances of the Lord blameless. See also 2 Kings 23. 25.

III e Ezek. 36. 31, 32. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.—Not for your sakes do I *this*, saith the Lord God; be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Ezek. 16. 63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all thou hast done, saith the Lord God.

f Hos. 14, 2, 4. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive *us* graciously; so will we render the calves of our lips. I will heal their backsliding, I will love them freely; for min anger is turned away fron him, Rom. 3. 24. Being jus tified freely by his grace throug the redemption that is in Jesu Christ. Eph. 1. 7.

g Luke 13. 3, 5. I tell you nay; but except ye repent, y shall all likewise perish. Act 17. 30.

IV. h Rom. 6. 23. For th wages of sin *is* death. Mat. 1 36. But I say unto you, tha every idle word that men shal speak, they shall give accoun thereof in the day of judgmen

i Isa. 55. 7. Let the wicke forsake his way, and the un righteous man his thoughts and let him return unto th Lord, and he will have merc upon him; and to our God, fo he will abundantly pardon Rom. 8. 1. There *is* therefor now no condemnation to th that are in Christ Jesus, wh walk not after the flesh, bu after the Spirit. Isa. 1. 1 Come now and let us reaso together, saith the Lord

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins, particularly[k].

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof[l]; upon which, and the forsaking of them, he shall find mercy[m]: so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended[n];

though your sins be as scarlet, they shall be as white as snow: though they be red like crimson they shall be as wool.

V. k Psal. 19. 13. Keep back thy servant also from presumptuous *sins*, let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression. Luke 19. 8. And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore *him* fourfold. 1 Tim. 1. 13, 15. Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did *it* ignorantly in unbelief. This *is* a faithful saying and worthy of all acceptation, that Christ Jesus came into the world, to save sinners, of whom I am chief.

VI. l Psal. 32. 5, 6. I acknowledged my sin unto thee, and mine iniquity have I not hid; I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.—For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters, they shall not come nigh unto him. See also Psal. 51. 4, 5, 7, 9, 14.

m Prov. 28. 13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy. 1 John 1. 9. If we confess our sins, he is faithful and just to forgive us our sins.

n James 5. 16. Confess *your* faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much. Luke 17. 3.

who are thereupon to be reconciled to him, and in love to receive him[o].

CHAP. XVI.

Of Good Works.

GOOD works are only ſuch as God hath commanded in his holy word[a], and not ſuch as without the warrant thereof, are deviſed by men out of blind zeal, or upon any pretence of good intention[b].

Take heed to yourſelves: If thy brother treſpaſs againſt thee, rebuke him: and if he repent, forgive him. Ver. 4. And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him. Joſh. 7. 19. And Joſhua ſaid unto Achan, My ſon, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion to him; and tell me now what thou haſt done, hide *it* not from me. Pſal. 51. throughout.

o 2 Cor. 2. 8. Wherefore I beſeech you that ye would confirm *your* love towards him. See Gal. 6. 1, 2.

1. a Micah 6. 8. He hath ſhewed thee, O man, what *is* good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God? Rom. 12. 2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable and perfect will of God. Heb. 13. 21. Make you perfect in every good work to do his will.

b Mat. 15. 9. But in vain they do worſhip me, teaching *for* doctrines the commandments of men. Iſa. 29. 13. Wherefore the Lord ſaid, Forasmuch as this people draw near *me* with their mouth, and

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith[c]: and by them believers manifest their thankfulness[d], strengthen their assurance[e], edify their brethren[f], adorn the profession of the gospel[g], stop the mouths of the adversaries[h], and glorify God[i], whose workman-

with their lips do honor me, but have removed their heart far from me: and their fear towards me is taught by the precepts of men. John 16. 2. They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you will think that he doeth God service. See 1 Sam. 15. 21, 22, 23.

II. c James 2. 18, 22. Yea, a man may say, Thou hast faith; and, I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.—Seest thou how faith wrought with his works, and by works was faith made perfect?

d Psal. 116. 12, 13. What shall I render unto the Lord *for* all his benefits towards me. —I will take the cup of salvation, and call upon the name of the Lord 1 Pet. 2. 9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

e 1 John 2. 3, 5. And hereby we do know that we know him, if we keep his commandments.—But who so keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. 2 Pet. 1. 5, 6, 7, 8, 9, 10.

f 2 Cor. 9. 2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

g Tit. 2. 5. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 1 Tim. 6. 1. Let as many servants as are under the yoke count their own masters worthy of all honor; that the name of God and *his* doctrine be not blasphemed. See also Tit. 2. 9, 10, 11, 12.

h 1 Pet. 2. 15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

i 1 Pet. 2. 12. Having your conversation honest among the Gentiles; that whereas they

ſhip they are, created in Chriſt Jeſus thereunto[k], that, having their fruit unto holineſs, they may have the end, eternal life[l].

III. Their ability to do good works is not at all of themſelves, but wholly from the Spirit of Chriſt[m]. And that they may be enabled thereunto beſides the graces they have already received, there is required an actual influence of the ſame Holy Spirit to work in them to will and to do of his good pleaſure[n]; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unleſs upon a ſpecial motion of the Spirit; but they ought to be diligent in ſtirring up the grace of God that is in them[o].

ſpeak againſt you as evil doers, they may, by *your* good works which they ſhall behold, glorify God in the day of viſitation. Phil. 1. 11. Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God. John 15. 8. Herein is my Father glorified, that ye bear much fruit.

k Eph. 2. 10. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

l Rom. 6. 22. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

III. m John 15. 5. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing. Ver. 6. If a man abide not in me, he is caſt forth as a branch, and is withered: and men gather them and caſt *them* into the fire. See Ezek. 36. 26, 27.

n Phil. 2. 13. For it is God which worketh in you both to will and to do of *his* good pleaſure. Phil. 4. 13. I can do all things through Chriſt which ſtrengtheneth me. 2 Cor. 3. 5. Not that we are ſufficient of ourſelves to think any thing as of ourſelves: but our ſufficiency *is* of God.

o Phil. 2. 12. Wherefore my beloved, as ye have always obeyed, not as in *my* preſence only, but now much more in my abſence, work out your own ſalvation with fear and

IV. They, who in their obedience, attain to the greateſt height which is poſſible in this life, are ſo far from being able to ſupererogate and to do more than God requires, that they fall ſhort of much, which in duty, they are bound to do[p].

V. We cannot, by our beſt works merit pardon of ſin, or eternal life, at the hand of God, by reaſon of the great diſproportion that is between them and the glory to come, and the infinite diſtance that is between us and God, whom by them we can neither profit, nor ſatisfy for the debt of our former ſins[q]; but when we have done all we can, we have done, but our duty

trembling. Heb. 6. 11, 12. And we deſire that every one of you do ſhew the ſame diligence to the full aſſurance of hope unto the end.—That ye be not ſlothful, but followers of them who through faith and patience inherit the promiſes. Iſa. 64. 7. And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee: for thou haſt hid thy face from us, and haſt conſumed us, becauſe of our iniquities. See alſo 2 Pet. 1. 3, 5, 10, 11. and 2 Tim. 1. 6. and Acts 26. 6, 7. together with Jude 20 and 21 verſes.

IV. p Luke 17. 10. So likewiſe ye, when ye ſhall have done all theſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do. Job 9. 2, 3.—But how ſhould man be juſt with God, —If he will contend with him, he cannot anſwer him one of a thouſand. Gal. 5. 17. For the fleſh luſteth againſt the ſpirit and the ſpirit, againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.

V. q Rom. 3. 20. Therefore by the deeds of the law, there ſhall no fleſh be juſtified in his ſight; For by the law is the knowledge of ſin. Rom. 4. 2, 4, 6. For if Abraham were juſtified by works, he hath whereof to glory, but not before God.—Now to him that worketh is the reward not reckoned of grace, but of debt. Even as David alſo deſcribeth the bleſſedneſs of the man, unto whom God imputeth righteouſneſs with-

and are unprofitable servants[r]; and because, as they are good, they proceed from his Spirit[s]; and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment[t].

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him[v], not as though they were in this life wholly unblameable and unreprovable in God's sight[w]; but that he, looking upon them in his Son, is pleased to ac-

out works. Eph. 2. 8, 9. For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God.—Not of works, lest any man should boast. Psal. 16. 2. O my soul, thou hast said unto the Lord, Thou art my Lord, my goodness extendeth not to thee. See also Tit. 3. 5, 6, 7. Rom. 8. 18, 22, 23. and chap. 35. 7, 8.

r Luke 17. 10. See letter p in this chap.

s Gal. 5. 22, 23. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

t Isai. 64. 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities like the wind, have taken us away. Psal. 143. 2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. Psal. 130. 3. If thou, Lord, shouldst mark iniquities: O Lord, who shall stand? See also Gal. 5. 17. and Rom. 7. 15, 18.

VI. v Eph. 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. 1 Pet. 2. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Gen. 4. 4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof; and the Lord had respect unto Abel, and to his offering. With Heb. 11. 4.

w Job 9. 20. If I justify myself, mine own mouth shall condemn me; *If I say*, I *am* perfect, it shall also prove me perverse. Psal. 143. 2.

cept and reward that which is sincere, although accompanied with many weaknesses and imperfections[x].

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others[y]; yet because they proceed not from an heart purified by faith[z], nor are done in a right manner, according to

x 2 Cor. 8. 12. For if there be first a willing mind, *it is* accepted, according to that a man hath, *and* not according to that he hath not. Heb. 6. 10. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. Mat. 25. 21, 23. His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

VII. y 2 Kings 10. 30, 31. And the Lord said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab, according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.—But Jehu took no heed to walk in the law of the Lord God of Israel, with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. Phil. 1. 15, 16, 18. Some indeed preach Christ even of envy and strife; and some also of good will.—The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds.—What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice

z Heb. 11. 4, 6. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh. But without faith *it is* impossible to please *him*: for he that cometh to God, must believe that he is, and *that* he is a rewarder of them that diligently seek him. See Gen. 45.

the word[a]; nor to a right end, the glory of God[b]; they are therefore sinful, and cannot please God, or make a man meet to receive grace from God[c]. And yet their neglect of them is more sinful, and displeasing unto God[d].

a 1 Cor. 13. 3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Isai. 1. 12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

b Mat. 6. 2, 5, 16. Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men, Verily, I say unto you, They have their reward. And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men: Verily, I say unto you: They have their reward. Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

c Hag. 2. 14. So *is* this people, and so *is* this nation before me, saith the Lord, and so *is* every work of their hands, and that which they offer there *is* unclean. Tit. 1. 15.—Unto them that are defiled and unbelieving *is* nothing pure, but even their mind and conscience is defiled. Amos 5. 21. 22. I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept *them*, neither will I regard the peace-offerings of your fat beasts. See also Hos. 1. 4. Rom. 9. 16, and Tit. 3. 5.

d Psal. 14. 4. Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the Lord. Psal. 36. 3. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good. Job 21. 14. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. See also Mat. 25. 41, 42, 43, 45. and Mat. 23. 23.

CHAP. XVII.

Of the Perseverance of the Saints.

THEY whom God hath accepted in his Beloved, effectually called and sanctified, by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved[a].

II. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father[b]; upon the efficacy of the merit and intercession of Jesus Christ[c]; the abiding of the

I. a Phil. 1. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jesus Christ. John. 10. 28, 29. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave *them* me, is greater than all: and none is able to pluck *them* out of my Father's hand. See also 1 John 3. 9. and 1 Pet. 1. 5, 9. Job 17. 9.

II. b 2 Tim. 2. 19. Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his;——Jer. 31. 3. The Lord hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.

c. Heb. 10. 10, 14. By the which will we are sanctified, through the offering of the body of Jesus Christ, once for

Spirit and of the ſeed of God within them[d]; and the nature of the covenant of grace[e]: from all which ariſeth alſo the certainty and infallibility thereof[f].

III. Nevertheleſs they may, through the temptations of Satan and of the world, the pre-

all. For by one offering he hath perfected for ever them that are ſanctified. John 17. 11, 24. And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name, thoſe whom thou haſt given me, that they may be one, as we *are.*—Father, I will that they alſo, whom thou haſt given me, be with me where I am; that they may behold my glory, which thou haſt given me: for thou loveſt me from the foundation of the world. Heb. 7. 25. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. Heb. 9. 12, 13, 14, 15. Rom. 8. 33. to the end. Luke 22. 32.

d John 14. 16, 17. And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever;—*Even* the Spirit of truth; whom the world cannot receive; becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. 1 John 2. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the ſame anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him. 1 John 3. 9, Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him; and he cannot ſin, becauſe he is born of God.

e Jer. 32. 40. And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me. With Heb. 8. 10, 11, 12.

f 2 Theſſ. 3. 3. But the Lord is faithful, who ſhall ſtabliſh you, and keep *you* from evil. 1 John 2. 19. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but *they went out*, that they might be made manifeſt, that they were not all of us. John 10 28. They ſhall never periſh. 1 Theſs. 5. 23, 24.

icy of corruption remaining in them, and neglect of the means of their preservation, nto grievous sins[g]; and for a time continue in[h]: whereby they incur God's displeasure[i], grieve his Holy Spirit[k]; come to be deprivof some measure of their graces and com-[l]; have their hearts hardened[m], and their

g Mat. 26. 70, 72, 74. e denied before *them* all, , I know not what thou . And again he denied an oath, I do not know nan. Then began he to and to swear, *saying*, I not the man.

; Sam. 12. 9, 13. Where-hast thou despised the andment of the Lord, to il in his sight? Thou hast . Uriah the Hittite with word, and hast taken his *to be* thy wife, and hast him with the sword of the en of Ammon.—And Daid unto Nathan, I have l against the Lord. And an said unto David, The also hath put away thy hou shalt not die.

sa. 64. 7, 9.—For thou id thy face from us, and consumed us, because of niquities.—Be not wroth sore, O Lord, neither nber iniquity for ever; d, see, we beseech thee, e all thy people. 2 Sam. , And when the mournas past, David sent and d her to his house, and she became his wife, and bare him a son; but the thing that David had done displeased the Lord.

k Eph. 4. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

l Psal. 51. 8, 10, 12. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit. Rev. 2. 4. Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

m Mark 6. 52. For they considered not *the miracle* of the loaves, for their heart was hardened. Mark 16. 14. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him, after he was risen. Psalm 95. 8.

consciences wounded[n]; hurt and scandalize others[o], and bring temporal judgments upon themselves[p].

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and estate of sal-

n Psal. 32. 3, 4. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Psal. 51. 8. Make me to hear joy and gladness: *that* the bones which thou hast broken may rejoice.

o 2 Sam. 12. 14. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that* is born unto thee, shall surely die.

p Psal. 89. 31. If they break my statutes, and keep not my commandments: Ver. 32. Then will I visit their transgression with the rod, and their iniquities with stripes. 1 Cor. 11. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

vation[a]; which hope of theirs ſhall periſh[b]: yet ſuch as truly believe in the Lord Jeſus, and love him in ſincerity, endeavouring to walk in all good conſcience before him, may in this life be certainly aſſured that they are in a ſtate of grace[c], and may rejoice in the hope of the glory of God; which hope ſhall never make them aſhamed[d].

II. This certainty is not a bare conjectural and probable perſuaſion, grounded upon a fallible hope[e]; but an infallible aſſurance of faith, founded upon the divine truth of the pro-

I. a Job 8. 14. Whoſe hope ſhall be cut off; and whoſe truſt *ſhall be* a ſpider's web. Deut. 29. 19. I ſhall have peace, though I walk in the imagination of mine heart, to add drunkenneſs to thirſt. John 8. 41. Ye do the deeds of your father. Then ſaid they to him, We be not born of fornication, we have one Father *even* God.

b Mat. 7. 22, 23. Many will ſay to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have caſt out devils? and in thy name have done many wonderful works? And then will I profeſs unto them, I never knew you; depart from me, ye that work iniquity. Job 8. 13.

c 1 John 2. 3. And hereby we do know that we know him, if we keep his commandments. 1 John 5. 13. Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 John 3. 14, 18, 19, 21, 24.

d Rom. 5. 2, 5. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God.——And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt, which is given unto us

II. e Heb. 6. 11, 19. And we deſire that every one of you do ſhew the ſame diligence to the full aſſurance of hope unto the end.—Which *hope* we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the vail.

miſes of ſalvation[f], the inward evidence of thoſe graces unto which theſe promiſes are made[g], the teſtimony of the Spirit of adoption witneſſing with our ſpirits that we are the children of God[h]: which Spirit is the earneſt of our inheritance, whereby we are ſealed to the day of redemption[i].

III. This infallible aſſurance doth not ſo belong to the eſſence of faith, but that a true believer may wait long, and conflict with many

f Heb. 6. 17, 18. Wherein God willing more abundantly to ſhew unto the heirs of promiſe, the immutability of his counſel, confirmed *it* by an oath:—That by two immutable things in which *it was* impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us.

g 2 Pet. 1. 4, 5, 10, 11. Whereby are given unto us exceeding great and precious promiſes; that by theſe ye might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt.—And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge. Wherefore the rather, brethren, give diligence to make your calling and election ſure; for if ye do theſe things, ye ſhall never fall.—For ſo an entrance ſhall be miniſtered unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. 1 John 3. 14. We know that we have paſſed from death unto life; becauſe we love the brethren. 1 John 2. 3, and 2 Cor. 1. 12.

h Rom. 8. 15, 16. For ye have not received the ſpirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itſelf beareth witneſs with our ſpirit that we are the children of God.

i Eph. 1. 13, 14. In whom ye alſo *truſted* after that ye heard the word of truth, the goſpel of your ſalvation; in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory. 2 Cor. 1. 21, 22. Now he which ſtabliſheth us with you in Chriſt, and hath a-

difficulties before he be partaker of it[k]: Yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto[l]. And therefore it is the duty of every one, to give all diligence to make his calling and election sure[m]; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits

nointed us, *is* God; who hath also sealed us, and given the earnest of the Spirit in our hearts.

III. k Isa. 50. 10. Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. 1 John 5. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. See Psalm 88 throughout, and Psalm 77 to the 12th verse.

l 1 Cor. 2. 12. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. 1 John 4. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Heb. 6. 11, 12. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end. That ye be not slothful, but followers of them, who through faith and patience inherit the promises. Eph. 3. 17, 18, 19.

m 2 Pet. 1. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

of this assurance[n]: So far is it from inclining men to loosenes[o].

IV. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted; as, by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light: Yet are they

n Rom. 5. 1, 2, 5. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. —By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—And hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. Rom. 14. 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Rom. 15. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Psalm 119. 32. I will run the way of thy commandments, when thou shalt enlarge my heart. Psalm 4. 6, 7. Eph. 2. 3, 4.

o Rom. 6. 1, 2. What shall we say then? shall we continue in sin, that grace may abound? God forbid; how shall we that are dead to sin, live any longer therein? Tit. 2. 11, 12, 14. For the grace of God that bringeth salvation hath appeared to all men;—Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

IV. p Cant. 5. 2, 3, 6. I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.—I have put off my coat, how shall I put it on? I have washed my feet, how shall I

never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived[q], and by the which, in the mean time, they are supported from utter despair[r].

defile them?—I opened to my beloved; but my beloved had withdrawn himself, *and* was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. Psalm 51. 8, 12, 14. Make me to hear joy and gladness; *that* the bones which thou hast broken may rejoice. —Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit.—Deliver me from blood-guiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness. Eph. 4. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Compare the above with Psalm 77. first ten verses, and Mat 26. 69, 70, 71, 72. Psal. 31. 22. Psal. 88. throughout, and Isa. 50. 10.

q 1 John 3. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. Luke 22. 32. But I have prayed for thee, that thy faith fail not. Job 13. 15. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. Psalm 73. 15. Psalm 51. 8, 21. with Isa. 50. 10.

r Micah 7. 7, 8, 9. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.—Rejoice not against me, O mine enemy: when I fall, I shall arise: when I sit in darkness, the Lord *shall* be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness. Isa. 54. 7, 8.

CHAP. XIX.

Of the Law of God.

GOD gave to *Adam* a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it[a].

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount *Sinai* in ten commandments, and written in two tables[b]; the

I. a Gen. 1. 26. And God said, Let us make man in our image, after our likeness:—Gen. 2. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die. Rom. 2. 14, 15. For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another. Rom. 10. 5. For Moses describeth the righteousness which is of the law; That the man which doeth those things, shall live by them. Rom. 5. 12, 19. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.—For as by one man's disobedience many were made sinners; so by the obedience of one, shall many be made righteous. See also Gal. 3. 10, 12. Eccl. 7. 12. and Job 28. 28.

II. b Jam. 1. 25. But whoso looketh into the perfect law of

four first commandments containing our duty towards God, and the other six our duty to man[c].

III. Beside this law, commonly called moral, God was pleased to give to the people of *Israel*, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings and benefits[d]; and partly holding forth

liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James 2. 8. 10, 11, 12. If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.—For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. Rom. 3. 19. Now we know that what things soever the law saith, it saith to them who are under the law. Rom. 13. 8, 9.—Deut. 5. 32. Ye shall observe to do therefore as the Lord your God hath commanded you; ye shall not turn aside to the right hand or to the left. and chap. 10 4. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me. Exod. 34, 1.

c Mat. 22. 37, 38, 39, 40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—This is the first and great commandment ——And the second *is* like unto it, Thou shalt love thy neighbour as thyself.—On these two commandments, hang all the law and the prophets. Exod. 20. 3 to 18.

III. d Heb. 10. 1. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. Gal. 4. 1, 2, 3. Now I say, *that* the heir as long as he is a child differeth nothing from a servant, though he be lord of all: —But is under tutors and governors, until the time appointed of the father.—Even so we, when we were children, were in bondage under the elements of the world; Col. 2. 17. Which are a shadow of good things to come;

divers instructions of moral duties[e]. All which ceremonial laws are now abrogated under the New Testament[f].

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require[g].

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof[h]; and that not only in regard of the

but the body *is* of Christ. Heb. 9th chap.

e 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened: for even Christ our passover is sacrificed for us. 2 Cor. 6. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you.

f Col. 2. 14, 16, 17. Blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat, or in drink.—Which are a shadow of things to come; but the body *is* of Christ. Eph. 2. 15, 16. Having abolished in his flesh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himself of twain, one new man, *so* making peace; and that he might reconcile both unto God in one body, by the cross, having slain the enmity thereby.

IV. g See Exod. 21st chap. and 22d chap. 1st to the 29th verse. Gen. 49. 10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*. Mat. 5. 38, 39. Ye have heard, that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil. 1 Cor. 9. 8, 9, 10.

V. h Rom. 13. 8, 9. See above in letter b. 1 John 2. 3, 4, 7, 8. And hereby do we know, that we know him, if we keep his commandments.—He that saith, I know him, and keepeth not his commandments, is a liar, and the

matter contained in it, but alſo in reſpect of the authority of God the Creator who gave it[i]. Neither doth Chriſt in the goſpel any way diſſolve, but much ſtrengthen, this obligation[k].

VI. Although true believers be not under the law as a covenant of works, to be thereby juſtified or condemned[l]; yet is it of great uſe to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly[m]; diſcovering alſo the ſinful pollutions of their nature, hearts and lives[n]; ſo as, examining themſelves

truth is not in him. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. Rom. 3. 31. and 6. 15. Do we then make void the law through faith? God forbid: yea, we eſtabliſh the law.—What then? ſhall we ſin, becauſe we are not under the law but under grace? God forbid.

i Jam. 2. 10. 11. See in letter b.

k Mat. 5. 18. For verily I ſay unto you, Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled. v. 19. Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the kingdom of heaven. Jam. 2. 8. Rom. 3. 31.

VI. l Rom. 6. 14. For ſin ſhall not have dominion over you: for ye are not under the law, but under grace. Rom. 8. 1. There *is* therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. See alſo Gal. 4. 4, 5. and Acts 13. 39.

m Rom. 7. 12, 22, 25. Wherefore the law *is* holy; and the commandment is holy, and juſt and good. Pſal. 119. 5. O that my ways were directed to keep thy ſtatutes! 1 Cor. 7. 19. Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God. Gal. 5. 14, 18, 19, 20, 21, 22, 23.

n Rom. 7. 7. What ſhall we ſay then? is the law ſin? God

thereby, they may come to further conviction of, humiliation for, and hatred against sin[o]; together with a clearer sight of the need they have of Christ, and the perfection of his obedience[p]. It is likewise of use to the regenerate, to restrain their corruptions; in that it forbids sin[q]; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law[r]. The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance

forbid. Nay, I had not known sin but by the law, for I had not known lust, except the law had said, Thou shalt not covet. Rom. 3. 20.—For by the law *is* the knowledge of sin.

o Rom. 7. 9, 14, 24. For I was alive without the law once, but when the commandment came, sin revived, and I died. For we know that the law is spiritual: but I am carnal, sold under sin. O wretched man that I am! who shall deliver me from the body of this death?

p Gal. 3. 24. Wherefore the law was our schoolmaster, *to bring us* unto Christ, that we might be justified by faith. Rom. 8. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. 7. 24, 25.

q Jam. 2. 11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. Psal. 119, 128. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; and I hate every false way.

r Ezra 9. 13, 14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God, hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this.—Should we again break thy commandments, and

thereof[f]; although not as due to them by the law as a covenant of works[t]: so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace[v].

VII. Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it[w]; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of

join in affinity with the people of these abominations? Wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping? Psal. 89. 30, 31, 32, 33, 34.

f Psal. 37. 11. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Psal. 19. 11. Moreover by them is thy servant warned; *and* in keeping of them *there is* great reward. Lev. 26. to the 14th verse, and Eph. 6. 2. Mat. 5. 5.

t Gal. 2. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

v Rom. 6. 12, 14. Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof.—For sin shall not have dominion over you: for ye are not under the law, but under grace. Heb. 12. 28, 29. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.——For our God is a consuming fire. 1 Pet. 3. 8, 9, 10, 11, 12. Psal. 34. 12, 13, 14, 15, 16.

VII w Gal. 3 21. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. Tit. 2. 11, 12, 13, 14.

God, revealed in the law, requireth to be done[x].

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law[a]; and in their being delivered from this present evil world, bondage to Satan, and dominion of sin[b], from the evil of afflictions, the sting of death, the victory of the grave, and everlasting

x Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do *them*. Heb. 8. 10. For this *is* the covenant that I will make with the house of Israel, after those days saith the Lord, I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. Jer. 31. 33.

l. a Tit. 2. 14. Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Gal. 3. 13. Christ hath redeemed us from the curse of the law: being made a curse for us: for it is written Cursed, &c.

b Gal. 1. 4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, and our Father. Acts 26. 18. To open their eyes, and to turn *them* from darkness to light, and

nation[f]; as alſo in their free acceſs to God[g], their yielding obedience unto him, not out aviſh fear, but a child-like love, and a willing d[e]. All which were common alſo to be-rs under the law[f]; but under the New ament, the liberty of Chriſtians is further rged in their freedom from the yoke of the monial law, to which the Jewiſh church was ected[g]; and in greater boldneſs of acceſs to the ne of grace[h], and in fuller communications of

the power of Satan unto that they may receive reneſs of ſins, and inheri- among them which are fied, by faith that is in me. 6. 14. For ſin ſhall not dominion over you: for e not under the law, but grace.

Pſal. 119. 71. *It is* good me, that I have been af- dt that I might learn thy es. 1 Cor. 15. 54. 55. r. 56. The ſting of death ; and the ſtrength of ſin law, v. 57. But thanks God, which giveth us the ry through our Lord Jeſus ſt. Rom. 8. 1.

Rom 5. 2. By whom we have acceſs by faith in- his grace wherein we ——.

Rom. 8. 14, 15. For as as are led by the Spirit od, they are the ſons of —For ye have not re- d the ſpirit of bondage to fear; but ye have ved the Spirit of adoption, whereby we cry, Abba, Father. 1 John 4. 18. There is no fear in love; but perfect love caſteth out fear: becauſe fear hath torment: He that feareth is not made perfect in love.

f Gal. 3. 9, 14. So then they which be of faith, are bleſſed with faithful Abraham. —That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

g Gal. 5. 1. Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage. Acts 15. 10, 11. Now therefore, why tempt ye God, to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear? Gal. 4. 1, 2, 3, 6.

h Heb. 4. 14, 16. Seeing then that we have a great High Prieſt, that is paſſed into the heavens, Jeſus the Son of

the free Spirit of God, than believers under the law did ordinarily partake of[i].

II. God alone is Lord of the conſcience[k], and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beſide it, in matters of faith or worſhip[l]. So that to believe ſuch doctrines, or to obey ſuch commandments out of conſcience is to betray true liberty of conſcience[m]; and the

God, let us hold faſt *our* profeſſion.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 10. 19, 20. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us, through the vail, that is to ſay, his fleſh.

i John 7. 38, 39. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water. But this ſpake he of the Spirit, which they that believe on him ſhould receive; for the Holy Ghoſt was not yet *given*, becauſe that Jeſus was not yet glorified. 2 Cor. 3. 13, 17, 18.

k Rom. 14. 4. Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth. Yea, he ſhall be holden up; for God is able to make him ſtand.

l Acts 4. 19. But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye. Acts 5. 29. Then Peter and the *other* apoſtles anſwered and ſaid, We ought to obey God, rather than men. 1 Cor. 7. 23. Mat. 23. 8, 9, 10. 2 Cor. 1. 24. Mat. 15. 9.

m Col. 2. 20, 22, 23. Wherefore, if ye be dead with Chriſt from the rudiments of the world; why, as though living in the world, are ye ſubject to ordinances, Which all are to periſh with the uſing, after the commandments and doctrines of men?—Which things have indeed a ſhew of wiſdom in will-worſhip, and humility, and neglecting of the body, not in any honor to the ſatisfying of the fleſh. Gal. 1. 10. For do I now perſuade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt. Gal.

requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also[n].

III. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life[o].

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful ex-

2. 4. And that because of false brethren unawares brought in, who came in privily to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage. See Gal. 5. 1.

n Isa. 8. 20. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. Acts 17. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. John 4. 22. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. See also Hos. 5. 11. with Rev. 13. 12, 16, 17.

III. o Gal. 5. 13. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. 1 Pet. 2. 16. As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. Luke 1. 74, 75. That he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear,—in holiness and righteousness before him, all the days of our life. 2 Pet. 2. 19. John 8. 34.

ercise of it, whether it be civil or ecclesiastical, resist the ordinance of God[p]. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship or conversation; or to the power of godliness; or such erroneous opinions or practices, as, either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church[q]; they may lawfully be

IV. p 1 Pet. 2. 13, 14, 16. Submit yourselves to every ordinance of man for the Lord's sake: Whether it be to the king, as supreme;—or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.—As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. Heb. 13. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that is unprofitable for you. See also Rom. 13. 1. to the 8th verse.

q Rom. 1. 32. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. 1 Cor. 5. 1, 5, 11, 13. It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his father's wife.—To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus.—But now I have written unto you, not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat.—But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

called to account, and proceeded against by the censures of the church[r].

CHAP. XXI.

Of religious Worship, and the Sabbath-Day.

THE light of nature sheweth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might[a].

r 2 Thess. 3. 14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Tit. 3. 10. A man that is an heretick, after the first and second admonition, reject.

1. a Rom. 1. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and godhead; so that they are without excuse. Psal. 119. 68. Thou *art* good, and doest good; teach me thy statutes. Jer. 10. 7. Who would not fear thee, O King of nations? for to thee doth it appertain; forasmuch as among all the wise *men* of the nations, and in all their kingdoms *there is* none like unto thee. Psal. 1. 23. O love the Lord, all ye his saints; *for* the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Psal. 18. 3. Rom. 10. 12. Psal. 62. 8. Josh. 24. 14. Mark 12. 38.

But the acceptable way of worſhipping the true God is inſtituted by himſelf, and ſo limited by his own revealed will, that he may not be worſhipped according to the imaginations and devices of men, or the ſuggeſtions of Satan, under any viſible repreſentation or any other way not preſcribed in the holy ſcripture[b].

II. Religious worſhip is to be given to God, the Father, Son and Holy Ghoſt; and to him alone[c]: not to angels, ſaints or any other creature[d]: and ſince the fall, not without a Mediator; nor in the mediation of any other but of Chriſt alone[e].

b Deut. 12. 32. What thing ſoever I command you, obſerve to do it: thou ſhalt not add thereto, nor diminiſh from it. Mat. 15. 9. But in vain do they worſhip me, teaching *for* doctrines the commandments of men. Mat. 4. 9, 10. And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.—Then ſaith Jeſus unto him, Get thee hence Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. See alſo Deut. 15. to the 20th verſe, and Exod. 20. 4, 5, 6.

II. c John 5. 23. That all *men* ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him. 2 Cor. 13. 14. The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt *be* with you all. Amen. Mat. 4. 10. Rev. 5. 11, 12, 13.

d Col. 2. 18. Let no man beguile you of your reward, in a voluntary humility, and worſhipping of angels. Rev. 19. 10. And I fell at his feet to worſhip him. And he ſaid unto me, See *thou do it* not: I am thy fellow-ſervant, and of thy brethren that have the teſtimony of Jeſus: worſhip God: Rom. 1. 25. Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

e John 14. 6. Jeſus ſaith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. 1 Tim. 2. 5. For *there is* one God, and one Mediator between God and man,

III. Prayer with thankſgiving, being one ſpecial part of religious worſhip[f], is by God required of all men[g]; and that it may be accepted, it is to be made in the name of the Son[h], by the help of his Spirit[i], according to his will[k], with underſtanding, reverence, humility, fervency, faith, love and perſeverance[l]; and, if vocal, in a known tongue[m].

IV. Prayer is to be made for things lawful[n], and for all ſorts of men living, or that ſhall live

the man Chriſt Jeſus. Eph. 2. 18. For through him we both have acceſs by one Spirit unto the Father.

III. f Phil. 4. 6. Be careful for nothing; but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God.

g Pſal. 65. 2. O thou that heareſt prayer, unto thee ſhall all fleſh come.

h John 14. 13. 14. And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son.—If ye ſhall aſk any thing in my name, I will do *it*.

i Rom. 8. 26. Likewiſe the Spirit alſo helpeth our infirmities, for we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us, with groanings which cannot be uttered.

k 1 John 5. 14. And this is the confidence that we have in him, that if we aſk any thing according to his will, he hearetb us.

l Pſal. 47. 7. For God is the King of all the earth: ſing ye praiſes with underſtanding. Heb. 12. 28. Let us have grace whereby we may ſerve God acceptably with reverence and godly fear. Gen. 18. 27.—I have taken upon me to ſpeak unto the Lord, which *am but* duſt and aſhes. Jam. 5. 16.—The effectual fervent prayer of a righteous man availeth much. Eph. 6. 18. Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints. See alſo Jam. 1. 6, 7. Mark 11. 24. Mat. 6. 12, 14, 15. Col. 4. 2.

m 1 Cor. 14. 14. For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitful.

IV. n 1 John 5. 14. And this is the confidence that we have in him, that if we aſk

hereafter[o]; but not for the dead[p], nor for those of whom it may be known that they have sinned the sin unto death[q].

V. The reading of the scriptures with godly fear[r]; the sound preaching[s], and conscionable hearing of the word, in obedience unto God, with understanding, faith and reverence[t]; singing of

any thing according to his will, he heareth us.

o 1 Tim. 2. 1, 2. I exhort therefore that first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men:—For kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

p 2 Sam. 12. 21, 22, 23. Then said his servants unto him, What thing *is* this that thou hast done? Thou didst fast and weep for the child *while it was* alive; but when the child was dead, thou didst arise and eat bread.—And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. Luke 16. 25, 26. and Rev. 14. 13.

q 1 John 5. 16. If any man see his brother sin a sin *which is* not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say, that he shall pray for it.

r Acts 15. 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day. Rev. 1. 3. Blessed *is* he that readeth, and they that hear the words of this prophecy and keep those things which are written therein; for the time is at hand.

s 2 Tim. 4. 2. Preach the word; be instant in season out of season; reprove, rebuke exhort, with all long-suffering and doctrine.

t Jam. 1. 22. But be doers of the word, and not hearers only, deceiving your own selves. Acts 10. 33. Immediately therefore I sent thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are command thee of God. Heb. 4. 2. For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Mat. 13. 19. Isa. 66. 2.

pſalms with grace in the heart[v]; as alſo, the due adminiſtration and worthy receiving of the ſacraments inſtituted by Chriſt; are all parts of the ordinary religious worſhip of God[w]: beſides religious oaths[x] and vows[y], ſolemn faſtings[z], and thanksgivings upon ſpecial occaſions[a]; which are, in their ſeveral times and ſeaſons, to be uſed in an holy and religious manner[b].

VI. Neither prayer nor any other part of religious worſhip, is now, under the goſpel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is

v Col. 3. 16. Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs; ſinging with grace in your hearts to the Lord. Eph. 5. 12. Jam. 5. 13.

w Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, & of the Son, and of the Holy Ghoſt. Acts 2. 42. And they continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip and in breaking of bread, and in prayers. 1 Cor. 11. 23. to verſe 29.

x Deut. 6. 13. Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name.

y Eccl. 5. 4. When thou voweſt a vow unto God, defer not to pay it, for *he hath* no pleaſure in fools; pay that which thou haſt vowed. Ver. 5. Better *is it* that thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay. Acts 18. 18.

z Joel 2. 19. Therefore alſo now, ſaith the Lord, Turn ye *even* to me with all your heart, and with faſting, and with weeping and with mourning. Mat. 9. 15. Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom ſhall be taken from them, and then ſhall they faſt. 1 Cor. 7. 5. Defraud ye not one the other, except *it be* with conſent for a time, that ye may give yourſelves to faſting and prayer: and come together again, that Satan tempt you not for your incontinency.

a Pſal. 107. throughout.

b Heb. 12. 28. Wherefore we receiving a kingdom which

directed[c]: but God is to be worshipped everywhere[d] in spirit and in truth[e]; as in private families[f] daily[g], and in secret each one by himself[h], so more solemnly in the public assemblies, which are not carelessly or willfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto[i].

cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

VI. c John 4. 21. Jesus saith unto her, Woman believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

d Mal. 1. 11. From the rising of the sun even to the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the Lord of hosts. 1 Tim. 2. 8. I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting.

e John 4. 23, 24. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.—God *is* a Spirit, and they that worship him, must worship *him* in spirit and in truth.

f Jer. 10. 25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name. Job 1. 5. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered up burnt-offerings *according* to the number of them all: for Job said, It may be that my sons have sinned and cursed God in their hearts. Thus did Job continually. 2 Sam. 6. 18. And as soon as David had made an end of offering burnt offerings and peace-offerings, he blessed the people in the name of the Lord of hosts. Ver. 20. Then David returned to bless his household.

g Mat. 6. 11. Give us this day our daily bread. Jos. 24. 15.

h Mat. 6. 6. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. Eph. 6. 18.

i Isa. 56. 7.—Mine house shall be called an house of prayer for all people. Heb. 10. 25. Not forsaking the assem-

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a sabbath, to be kept holy unto him[k]: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week[l], which in scripture is called the

bling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more as ye see the day approaching. Prov. 8. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Acts 2. 42. And they continued stedfastly in the apostles' doctrine and fellowship, and breaking of bread, and in prayers.

VII k See the 4th commandment in Exod. 20. 8, 9, 10, 11. Isa. 56. 2, 4. Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. For thus saith the Lord unto the Eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant. Isa. 56. 6.

l Gen. 2. 3. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work, which God created and made. 1 Cor. 16. 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.—Upon the first *day* of the week, let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. Acts 20. 7. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

Lord's day[m], and is to be continued to the end to the world, as the christian sabbath[n].

VIII. This sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before-hand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations[o]; but also are taken up the whole time in the public and private exercises of his

m Rev. 1. 10. I was in the Spirit on the Lord's day; and heard behind me a great voice, as of a trumpet.

n Exod. 20. 8. 10. (See letter k) Mat. 5. 17. 18. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.—For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

VIII. o Exod. 16. 23, 25, 26, 29, 30. And he said unto them This *is that* which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: bake *that* which you will bake *to-day*, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning.—And Moses said, Eat that to-day; for to-day *is* a sabbath unto the Lord; to-day ye shall not find it in the field.—Six days ye shall gather it, but on the seventh day *which is* the sabbath, in it there shall be none.—See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day, the bread of two days: Abide ye every man in his place, let no man go out of his place on the seventh day.—So the people rested on the seventh day. Exod. 31. 15, 16. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the Lord; whosoever doeth *any* work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. Isa. 58. 13. Neh. 13. 15, 16, 17, 18, 19, 21, 22.

worship, and in the duties of necessity and mercy.

CHAP. XXII.

Of lawful Oaths and Vows.

A Lawful oath is a part of religious worship[a], wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth[b].

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence[c]: therefore to

p Isai. 58. 13. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words. Mat. 12. 1. to the 13th verse.

I. a Deut. 10. 20. Thou shalt fear the Lord thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his name.

b Exod. 20. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Lev. 19. 12. And ye shall not swear by my name falsely, neither shalt thou prophane, the name of thy God: I am the Lord. 2 Cor. 1. 23. Moreover I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth. See also 2 Chron. 6. 22, 23.

II. c Deut. 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

ſwear vainly or raſhly by that glorious and dreadful name, or to ſwear at all by any other thing, is ſinful, and to be abhorred[d]. Yet as, in matters of weight and moment, an oath is warranted by the word of God under the New Teſtament, as well as under the Old[e], ſo a lawful oath, being impoſed by lawful authority, in ſuch matters ought to be taken[f].

III. Whoſoever taketh an oath ought duly to conſider the weightineſs of ſo ſolemn an act, and therein to avouch nothing but what he is fully purſuaded is the truth[g]. Neither may any man bind himſelf by oath to any thing but what is good and juſt, and what he believeth ſo to be, and what he is able and reſolved to perform[h].

d Jer. 5. 7. How ſhall I pardon thee for this? thy children have forſaken me, and ſworn *by them that are* no Gods: when I fed them to the full, then they committed adultery, and aſſembled themſelves by troops in the harlots' houſes. Jam. 5. 12. But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and *your* nay, nay; leſt ye fall into condemnation. See the 3rd commandment in Exod. 20 7.

e Heb. 6. 16. For men verily ſwear by the greater: and an oath for confirmation *is* to them an end of all ſtrife. Iſa. 65. 16.

f 1 Kings 8. 31. If any man treſpaſs againſt his neighbour, and an oath be laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe: Ezra 10. 5. Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word; and they ſware.

III. g Jer. 4. 2. And thou ſhalt ſwear; The Lord liveth, in truth, in judgment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they glory. See alſo Exod. 20. 7.

h Gen, 24 2, 3, 9. And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled

Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority[i].

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation[k]. It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt[l]: nor is it to be violated, although made to hereticks or infidels[m].

over all that he had, Put, I pray thee, thy hand under my thigh:—And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son, of the daughters of the Canaanites amongst whom I dwell.—And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

i Numb. 5. 19. 1. And the priest shall charge her by an oath, and say unto the woman, If no man hath lien with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse. —Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse, and an oath among thy people, when the Lord doth make thy thigh to rot and thy belly to swell. Neh. 5. 12. Then I called the priests, and took an oath of them, that they should do according to this purpose.

IV. k Psal. 24. 4. He that hath clean hands, and a pure heart; who hath not lift up his soul to vanity nor sworn deceitfully. Jer. 4. 2. let. g.

l Psal. 15. 4. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord: *he that* sweareth to *his own* hurt, and changeth not. 1 Sam. 25. 22, 32, 33, 34.

m Ezek. 17. 16, 18, 19. As I live, saith the Lord God, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die. Seeing he despised the oath, by breaking the covenant, (when lo, he had given his hand,) and hath done all these *things*, he shall not escape. Josh. 9. 18, 19. 2 Sam. 21. 1

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness[n].

VI. It is not to be made to any creature, but to God alone[o]: and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto[p].

V. n Isa. 19. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation, yea, they shall vow a vow unto the Lord, and perform *it*. Eccl. 5. 4, 5, 6. When thou voweſt a vow unto God, defer not to pay it; for *he hath* no pleasure in fools; pay that which thou hast vowed. Better *is it* that thou shouldest not vow, than that thou shouldest vow, and not pay. Psal. 66. 13, 14. I will pay thee my vows, which my lips have uttered, and my mouth hath spoken when I was in trouble. Psal. 61. 8.

V!. o Psal. 76. 11. Vow and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared. Jer. 44. 25, 26.

p Deut. 23. 21. 23. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.—That which is gone out of thy lips, thou shalt keep and perform, *even* a free-will-offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. Psal. 50. 14. Offer unto God thanksgiving, and pay thy vows unto the Most High. Gen. 28. 20, 21, 22. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;—so that I come again to my father's house in

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God[q]. In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself[r].

peace: then shall the Lord be my God. And this stone which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.—Compare with the above. 1 Sam. 1. 11. & Psal. 132. 2, 3, 4, 5.

VII. q Acts 23. 12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink, till they had killed Paul. Mark 6. 26. And the king was exceeding sorry. *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. See also Num. 30. 5, 8 12, 13.

r 1 Cor. 7. 2, 9. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn. 1 Cor. 7. 23.

CHAP. XXIII.

Of the Civil Magistrate.

GOD, the supreme Lord and King of all world, hath ordained civil magistrates be under him over the people, for his own gl and the public good, and to this end, hath arr them with the power of the sword, for the fence and encouragement of them that are gc and for the punishment of evil-doers[a].

II. It is lawful for Christians to accept execute the office of a magistrate, when ca thereunto[b]; in the managing whereof, as t ought especially to maintain piety, justice peace, according to the wholesome laws of e

I. a Rom. 13. 1. 3, 4. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:—For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger, to execute wrath upon him that e evil. 1 Pet. 2. 13, 14. Su yourselves to every ordir of man for the Lord's Whether it be to kings a preme;—Or unto gover as unto them that are se him, for the punishmer evil-doers, and for the pra them that do well.

II. b Prov. 8. 15. By kings reign, and princes d justice. Verse 16. By princes rule, and nobles, all the judges of the earth in letter a.

commonwealth[c], so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions[d].

III. Civil magistrates may not assume to themselves the administration of the word and sacraments[e]; or the power of the keys of the kingdom of heaven[f]; or, in the least, interfere in matters of faith[g]. Yet as nursing fathers, it is

c Psalm 82. 3, 4. Defend the poor and fatherless: do justice to the afflicted and needy.—Deliver the poor and needy: rid them out of the hand of the wicked. 2 Sam. 23. 3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just ruling in the fear of God. See 1 Pet 2. 13. let. a.

d Luke 3. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages. Mat. 8. 9 and 10. at large. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh: and to my servant, Do this, and he doeth it. Acts 10. 1, 2. Rom. 13. 4.

III. e 2 Chron. 26. 18. And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary, for thou hast trespassed: neither shall it be for thine honour from the Lord God.

f Mat 16. 18, 19. at large. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 Cor. 4. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.—Moreover it is required in stewards, that a man be found faithful.

g John 18. 36. Jesus answered My kingdom is not of this world. Mal. 2. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. Acts 5. 29. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

the duty of civil magiſtrates to protect the chur of our common Lord, without giving the p ference to any denomination of Chriſtians abo the reſt in ſuch a manner, that all eccleſiaſti perſons whatever ſhall enjoy the full, free, a unqueſtioned liberty of diſcharging, every p of their ſacred functions, without violence danger[h]. And, as Jeſus Chriſt hath appoint a regular government and diſcipline in his churc no law of any commonwealth, ſhould interfe with, let, or hinder, the due exerciſe thereo among the voluntary members of *any* denomin tion of Chriſtians, according to their own pro feſſion and belief[i]. It is the duty of civi magiſtrates to protect the perſon and good nam of all their people, in ſuch an effectual manne as that no perſon be ſuffered, either upon pre tence of religion or infidelity, to offer any in dignity, violence, abuſe or injury to any othe perſon whatſoever: and to take order, that al religious and eccleſiaſtical aſſemblies be hel without moleſtation or diſturbance[k].

IV. It is the duty of the people to pray fo

h Iſa. 49. 23. And kings ſhall be thy nurſing fathers and their queens thy nurſing mothers.

i Pſal. 105. 15. Touch not mine anointed, and do my prophets no harm. Acts 18. 14 15. at large.

k 2 Sam. 23. 3. 1 Tim. 2 1 and 2. at large. Rom. 13. 1 at large.

magistrates[l], to honour their persons[m], to pay them tribute and other dues[n], to obey their lawful commands, and to be subject to their authority, for conscience' sake[o]. Infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him[p]: from which ecclesiastical persons are not exempted[q]; much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their

IV. l 1 Tim. 2. 1, 2. I exhort therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

m 1 Pet. 2. 17. Fear God. Honour the king.

n Rom. 13. 6, 7. For, for this cause, pay you tribute also; for they are God's ministers attending continually upon this very thing.—Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

o Rom. 13. 5. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. Tit. 3. 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

p 1 Pet. 2. 13, 14, 16. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme;—Or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. As free, and not using their liberty for a cloke of maliciousness, but as the servants of God.

q Rom. 13. 1. Let every soul be subject unto the higher powers. Acts 25. 10, 11. Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest.—For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse

Lord's day[m], and is to be continued to the end to the world, as the christian sabbath[n].

VIII. This sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before-hand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations[o]; but also are taken up the whole time in the public and private exercises of his

m Rev. 1. 10. I was in the Spirit on the Lord's day; and heard behind me a great voice, as of a trumpet.

n Exod. 20. 8. 10. (See letter k) Mat. 5. 17. 18. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.—For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

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VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God[q]. In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself[r].

peace: then shall the Lord be my God. And this stone which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.—Compare with the above. 1 Sam. 1. 11. & Psal. 132. 2, 3, 4, 5.

VII. q Acts 23. 12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink, till they had killed Paul. Mark 6. 26. And the king was exceeding sorry, *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. See also Num. 30. 5, 8 12, 13.

r 1 Cor. 7. 2, 9. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. But if they cannot contain, let them marry: for it is better to marry than to burn. 1 Cor. 7. 23.

CHAP. XXIII.

Of the Civil Magistrate.

GOD, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers[a].

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto[b]; in the managing whereof, as they ought especially to maintain piety, justice and peace, according to the wholesome laws of each

I. a Rom. 13. 1. 3, 4. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:—For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger, to execute wrath upon him that doeth evil. 1 Pet. 2. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: Whether it be to kings as supreme;—Or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well.

II. b Prov. 8. 15. By me kings reign, and princes decree justice. Verse 16. By me princes rule, and nobles, even all the judges of the earth. See in letter a.

commonwealth[c], so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions[d].

III. Civil magistrates may not assume to themselves the administration of the word and sacraments[e]; or the power of the keys of the kingdom of heaven[f]; or, in the least, interfere in matters of faith[g]. Yet as nursing fathers, it is

c Psalm 82. 3, 4. Defend the poor and fatherless: do justice to the afflicted and needy.—Deliver the poor and needy: rid them out of the hand of the wicked. 2 Sam. 23. 3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must be* just ruling in the fear of God. See 1 Pet. 2. 13. let. a.

d Luke 3. 14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages. Mat. 8. 9 and 10. at large. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh: and to my servant, Do this, and he doeth it. Acts 10. 1, 2. Rom. 13. 4.

III. e 2 Chron. 26. 18. And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary, for thou hast trespassed: neither shall it be for thine honour from the Lord God.

f Mat 16. 18, 19. at large. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 Cor. 4. 1, 2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.—Moreover it is required in stewards, that a man be found faithful.

g John 18. 36. Jesus answered My kingdom is not of this world. Mal. 2. 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. Acts 5. 29. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

the duty of civil magiſtrates to protect the churc of our common Lord, without giving the pr ference to any denomination of Chriſtians abo the reſt in ſuch a manner, that all eccleſiaſtic perſons whatever ſhall enjoy the full, free, an unqueſtioned liberty of diſcharging, every pa of their ſacred functions, without violence c danger[h]. And, as Jeſus Chriſt hath appointe a regular government and diſcipline in his church no law of any commonwealth, ſhould interfer with, let, or hinder, the due exerciſe thereof among the voluntary members of *any* denomina tion of Chriſtians, according to their own pro feſſion and belief[i]. It is the duty of civil magiſtrates to protect the perſon and good name of all their people, in ſuch an effectual manner as that no perſon be ſuffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuſe or injury to any other perſon whatſoever: and to take order, that all religious and eccleſiaſtical aſſemblies be held without moleſtation or diſturbance[k].

IV. It is the duty of the people to pray for

h Iſa. 49. 23. And kings ſhall be thy nurſing fathers and their queens thy nurſing mothers.

i Pſal. 105. 15. Touch not mine anointed, and do my prophets no harm. Acts 18. 14. 15. at large.

k 2 Sam. 23. 3. 1 Tim. 2. 1 and 2. at large. Rom. 13. 4. at large.

magistrates[l], to honour their persons[m], to pay them tribute and other dues[n], to obey their lawful commands, and to be subject to their authority, for conscience' sake[o]. Infidelity or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him[p]: from which ecclesiastical persons are not exempted[q]; much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their

IV. l 1 Tim. 2. 1, 2. I exhort therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

m 1 Pet. 2. 17. Fear God. Honour the king.

n Rom. 13. 6, 7. For, for this cause, pay you tribute also; for they are God's ministers attending continually upon this very thing.—Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

o Rom. 13. 5. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. Tit. 3. 1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

p 1 Pet. 2. 13, 14, 16. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme;—Or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. As free, and not using their liberty for a cloke of maliciousness, but as the servants of God.

q Rom. 13. 1. Let every soul be subject unto the higher powers. Acts 25. 10, 11. Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest.—For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse

together, as man and wife[i]. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own[k].

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion, to the innocent party, to dissolve that contract[l]. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce[m], and after the divorce to marry another, as if the offending party were dead[n].

i Mark 6. 18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Lev. 18. 24, 25, 26, 27, 28.

k Lev. 20. 19, 20, 21. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister, for he uncovereth his near kin; they shall bear their iniquity. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness; they shall bear their sin, they shall die childless. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness, they shall be childless.

V. l Mat. 1. 18, 19, 20. Now the birth of Jesus Christ was on this wise; When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost.

m Mat. 5. 31, 32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

n Mat. 19. 9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry

VI. Although the corruption of man be ſuch as is apt to ſtudy arguments, unduly to put aſunder thoſe whom God hath joined together in marriage; yet nothing but adultery, or ſuch wilful deſertion as can no way be remedied by the church or civil magiſtrate, is cauſe ſufficient of diſſolving the bond of marriage[o]: wherein a public and orderly courſe of proceeding is to be obſerved; and the perſons concerned in it, not left to their own wills and diſcretion in their own caſe[p].

another, committeth adultery: and whoſoever marrieth her which is put away, doth commit adultery. Rom. 7. 2, 3.

VI. o Mat. 19. 8. He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives; but from the beginning it was not ſo. 1 Cor. 7. 15. But if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch *caſes:* but God hath called us to peace. Mat. 19. 6. Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let no man put aſunder.

p Ezra 10. 3. Now therefore let us make a covenant with our God, to put away all the wives, and ſuch as are born of them, according to the counſel of my lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the law.

CHAP. XXV.

Of the Church.

THE catholic or universal church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all[a].

II. The visible church, which is also catholic or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion[b], together with their children[c]; and is the

I. a Eph. 1. 10, 22, 23. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. And hath put all things under his feet, and gave him to be the head over all things to the church. Which is his body, the fulness of him that filleth all in all. Col. 1. 18. And he is the head of the body, the church: Eph. 5. 23, 27. 32.

II. b 1 Cor. 1. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place, call upon the name of Jesus Christ our Lord, both theirs and ours. 1 Cor. 12. 12, 13. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ.—For by one Spirit, are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free, and have been all made to drink into one Spirit. Psal. 2. 8. Ask of me; and I shall give *thee* the heathen for thine inheritance, and the uttermost parts

kingdom of the Lord Jesus Christ[d], the house and family of God[e], out of which there is no ordinary possibility of salvation[f].

III. Unto this catholic visible church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto[g].

of the earth *for* thy possession. Rom. 15. 9, 10, 11, 12.

c 1 Cor. 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. Acts 2. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Gen. 17. 7. And I will establish my covenant between me and thee; and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. Rom. 11. 16. For if the first fruit *be* holy, the lump *is* also *holy*; and if the root *be* holy, so *are* the branches. Gal. 3. 7, 9, 14. Rome 4. throughout.

d Mat. 13. 47. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind. Isa. 9. 7.

e Eph. 2. 19. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the houshold of God. Eph. 3. 15. Of whom the whole family in heaven and earth is named. Prov. 29. 18. Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.

f Acts 2. 47. And the Lord added to the church daily such as should be saved.

III. g Eph. 4. 11. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; Verse 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: verse 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Isai. 59. 21. As for me, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart

IV. This catholic church hath been sometimes more, sometimes less, visible[h]. And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them[i].

V. The purest churches under heaven are subject both to mixture and error[k]: and some have so degenerated, as to become no churches

out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Mat. 28. 19, 20.

IV. h Rom. 11. 3, 4. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved unto myself seven thousand men, who have not bowed the knee to *the image* of Baal. Rev. 12. 6, 14. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.—And to the woman were given two wings of a great eagle, that she might flee into the wilderness into her place: where she is nourished for a time, and times, and half a time, from the face of the serpent. Acts 9. 31.

i 1 Cor. 5. 6, 7. Your glorying is not good; know ye not that a little leaven leaveneth the whole lump?—Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Rev. 2d and 3d chapters throughout.

V. k 1 Cor. 13. 12. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. (Rev. 2d and 3d chapters.) Mat. 13. 24, 25, 26, 27, 28, 29, 30, 47. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way.—But when the blade was sprung up, and brought forth fruit, then appeared the tares also, &c

of Christ, but synagogues of Satan[l]. Nevertheless, there shall be always a church on earth, to worship God according to his will[m].

VI. There is no other head of the church but the Lord Jesus Christ[n]. Nor can the pope of *Rome*, in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God[o].

verse 47. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.

l Rev. 18. 2. And he cried mightily, with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rom. 11. 18, 19, 20, 21, 22.

m Mat. 16. 18. And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. Psal. 102, 28. The children of thy servants shall continue, and their seed shall be established before thee. Mat. 28. 19, 20.

VI. n Col. 1. 18. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. Eph. 1. 22. And hath put all things under his feet, and gave him to be the head over all things to the church.

o Mat. 23. 8, 9, 10. But be not ye called Rabbi: for one is your master, *even* Christ, and all ye are brethren.—And call no man your father upon the earth: for one is your Father which is in heaven.—Neither be ye called masters: for one is your master, *even* Christ. 2 Thess. 1. 2, 3, 4, 8, 9. Grace unto you, and peace from God our Father, and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth.

CHAP. XXVI.

Of the Communion of Saints.

ALL ſaints that are united to Jeſus Chriſt their head, by his Spirit and by faith, have fellowſhip with him in his graces, ſufferings death, reſurrection and glory[a]: and, being united to one another in love, they have communion in each others gifts and graces[b], and are obliged to the performance of ſuch duties, public and private, as do conduce to their mutual good, both in the inward and outward man[c].

I. a 1 John 1. 3. That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us: and truly our fellowſhip is with the Father and with his Son Jeſus Chriſt. Eph. 3. 16, 17, 18, 19. That he would grant you, according to the riches of his glory, to be ſtrengthened with might, by his Spirit in the inner-man; —that Chriſt may dwell in your hearts by faith. John 1. 16. And of his fulneſs have all we received, and grace for grace. Phil. 3. 10. That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death.

b Eph. 4. 15, 16. But ſpeaking the truth in love, may grow up into him in all things, which is the head, even Chriſt.—From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying itſelf in love.

c 1 Theſſ. 5. 11, 14. Wherefore comfort yourſelves together, and edify one another, even as alſo ye do. Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, ſupport the weak, be patient toward all men. Gal. 7. 10. As we have

II. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification[d]; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus[e].

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his godhead, or to be equal with Christ in any respect: either of

therefore opportunity, let us do good unto all men, especially unto them who are of the houshold of faith. 1 John 3. 16, 17, 18.

II. d Heb. 10. 24, 25. And let us consider one another, to provoke unto love and to good works:—Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as you see the day approaching. Acts 2. 42, 46. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer.—And they continued daily with one accord in the temple, and breaking of bread, from house to house, did eat their meat with gladness and singleness of heart. Isa. 2. 3. 1 Cor. 11. 20.

e 1 John 3. 17. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? Acts 11. 29, 30. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. 2 Cor. 8 and 9 chapters

which to affirm, is impious and blasphemou
Nor doth their communion one with another,
saints, take away, or infringe the title or pro
perty which each man hath, in his goods an
possessions[z].

CHAP. XXVII.

Of the Sacraments.

SACRAMENTS are holy signs and seals o
the covenant of grace[a], immediately insti

III. f Col. 1. 18. 19. And he is the head of the body, the church: who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. 1 Cor. 8. 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Psal. 45. 7. 1 Tim. 6. 16.

g Acts 5. 4, Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, bu unto God.

1. a Rom. 4. 11. And h received the sign of circumci tion, a seal of the righteousne of the faith which he had y being uncircumcised: that h might be the father of a them that believe, thoug they be not circumcised; th righteousness might be impu ed unto them also. Gen. 1 7. And I will establish m covenant between me and the and thy seed after thee i their generations, for an eve lasting covenant; to be a Go unto thee and to thy seed a ter thee.

tuted by God[b], to represent Christ and his benefits; and to confirm our interest in him[c]; as also to put a visible difference between those that belong unto the church, and the rest of the world[d]; and solemnly to engage them to the service of God in Christ, according to his word[e].

II. There is in every sacrament a spiritual relation, or sacramental union, between the

b Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 23. For I have received of the Lord, that which also I have delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread.

c 1 Cor. 10. 16. The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. 11. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: This do ye, as oft as ye drink it, in remembrance of me. ver. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Gal. 3. 27. For as many of you as have been baptised into Christ, have put on Christ.

d Exod. 12. 28. And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 1 Cor. 5. 21. Ye cannot drink the cup of the Lord, and the cup of devils, ye cannot be partakers of the Lord's table, and of the table of devils.

e Rom. 6. 3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? verse 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? verse 2. But were all baptized unto Moses in the cloud and in the sea.

sign and the thing signified; whence it comes to pass, that the names and effects of the one, are attributed to the other[f].

III. The grace which is exhibited in, or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it[g], but upon the work of the Spirit[h], and the word of institution which contains, together with a precept authorising the use thereof, a promise of benefit to worthy receivers[i].

II. f Gen. 17. 10. This is my covenant, which ye shall keep between me and you, and thy seed after thee: Every man child among you, shall be circumcised. Mat. 26. 27, 28. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it —For this is my blood of the New Testament which is shed for many for the remission of sins. Tit. 3. 5. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.

III. g Rom. 2. 28, 29. For he is not a Jew, which is one outwardly: neither *is that* circumcision, which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter, whose praise is not of men, but of God. 1 Pet. 3. 21. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.

h Mat. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. 1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

i Mat. 26. 27, 28. See in

IV. There be only two ſacraments ordained by Chriſt our Lord in the goſpel, that is to ſay, baptiſm and the ſupper of the Lord: neither of which may be diſpenſed by any, but by a miniſter of the word, lawfully ordained[k].

V. The ſacraments of the Old Teſtament, in regard of the ſpiritual things thereby ſignified and exhibited, were, for ſubſtance, the ſame with thoſe of the New[l].

letter f. Mat. 28. 19. See in letter b. verſe 20. Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even to the end of the world. Amen.

IV. k Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. 1 Cor. 11. 20, 23. When ye come together therefore into one place, this is not to eat the Lord's Supper.—For I have received of the Lord Jeſus, that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed took bread. 1 Cor. 4. 1. Let a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Heb. 5. 4. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron.

V. l 1 Cor. 10. 1, 2, 3, 4. Moreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea;—and were all baptized unto Moſes in the cloud and in the ſea:—And did all eat the ſame ſpiritual meat;——and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual rock that followed them—and that rock was Chriſt.) 1 Cor. 5. 7, 8. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us. Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened *bread* of ſincerity and truth.

CHAP. XXVIII.

Of Baptism,

BAPTISM is a ſacrament of the New T ment, ordained by Jeſus Chriſt[a], not for the ſolemn admiſſion of the party bap into the viſible church[b], but alſo to be untc a ſign and ſeal of the covenant of grace[c], o ingrafting into Chriſt[d], of regeneration[e], o miſſion of ſins[f], and of his giving up unto

I. a Mat. 28. 19. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. Mat. 16. 16.

b 1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. Gal. 3. 27, 28.

c Rom. 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of faith, which he had yet being uncircumciſed: that he might be the father of all them that believe, though they be not circumciſed: that righteouſneſs might be imputed unto them alſo. Compared with Col. 2. 11, 12. In whom alſo ye are circumciſed with t cumciſion made without in putting off the body ſins of the fleſh, by th cumciſion of Chriſt:— with him in baptiſm, w alſo ye are riſen with through the faith of the ation of God, who hath him from the dead.

d Gal. 3. 17. For as of you as have been ba into Chriſt, have pu Chriſt. Rom. 6. 5. For have been planted toget the likeneſs of his deat ſhall be alſo in the like his reſurrection.

e Tit. 3. 5. He ſaved the waſhing of regene and renewing of the Ghoſt.

f Acts 2. 38. Peter ſaid pent and be baptized eve

through Jesus Christ, to walk in newness of life[g]: which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world[h].

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto[i].

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water, upon the person[k].

of you in the name of Jesus Christ, for the remission of sins. Mark 1. 4. Acts 22. 16.

g Rom. 6. 3, 4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

h Mat. 28. 19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;—teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, *even* unto the end of the world.

II. i Acts 10. 47. Can any man forbid water that these should not be baptized, which have received the Holy Ghost. Acts 8. 36, 38. And as they went on *their* way, they came unto a certain water: and the eunuch said, See *here is* water: what doth hinder me to be baptized? And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. Mat. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

III. k Acts 2. 41. Then they that gladly received his word, were baptized: and the same day there were added *unto them* about three thousand souls. Acts 16. 33. And he took them the same hour of the night, and washed *their* stripes,

IV. Not only those that do actually profess faith in, and obedience unto Christ[l], but also the infants of one or both believing parents are to be baptized[m].

V. Although it be a great sin to contemn or neglect this ordinance[n], yet grace and salvation

and was baptized, he and all his straightway. Mark 7. 4. And *when they come* from the market, except they wash, (or be baptized) they eat not. And many other things there be, which they have received to hold, *as* the washing (Greek baptizing) of cups and pots, and of brasen vessels, and tables. Heb. 9. 10, 19, 20, 21.

IV. l Mark 16. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved. Acts 8. 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

m Gen. 17, 7, 9. with Gal. 3. 9, 14. And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant: to be a God unto thee and to thy seed after thee. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, and their generations.——So then they which be of faith, are blessed with faithful Abraham. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Col. 2. 11, 12. and Rom. 4. 11, 12. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith, of our father Abraham, which *he had* being *yet* uncircumcised. Acts 2. 38, 39. Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 16. 15. Lydia, whose heart the Lord touched, and her

are not so inseparably annexed unto it, as that no person can be regenerated or saved without it[n], or that all that are baptized are, undoubtedly, regenerated[p].

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered[q]; yet notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time[r].

household were baptized. Verse 33. The Goaler and all his were baptized. 1 Cor. 7. 14. Mat. 28. 19. Mark 10. 13, 14, 15, 16. Luke 18. 15.

n Luke 7. 30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Exod. 4. 24, 25, 26. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me. So he let him go: then she said A bloody husband *thou art*, because of the circumcision.

o Rom. 4. 11. And he received the sign of circumcision, a seal of the righteousness of the faith, which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. Acts 10. 2, 4, 22, 31, 45, 47.

p Acts 8. 13, 23. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.—For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

VI. q John 3. 5, 8. Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

VII. The ſacrament of baptiſm is but once to be adminiſtered, to any perſon[t].

CHAP. XXIX.

Of the Lord's Supper.

OUR Lord Jeſus, in the night wherein he was betrayed, inſtituted the ſacrament of his body and blood, called the Lord's Supper, to be obſerved in his church, unto the end of the world, for the perpetual remembrance of the ſacrifice of himſelf in his death, the ſealing all benefits thereof unto true believers, their ſpiritual nouriſhment and growth in him, their further engagement in, and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his myſtical body[a].

t Gal. 3. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt. Eph. 5. 25, 26. Chriſt alſo loved the church, and gave himſelf for it. That he might ſanctify and cleanſe it with the waſhing of water by the word. Acts 2. 38, 41.

VII. s Tit. 3. 5. Not by works of righteouſneſs which we have done, but according to his mercy, he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt.

N. B. There is no command and no adequate example, for the repetition of baptizm.

I. a 1 Cor. 11. 23, 24, 25, 26. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the *ſame* night in which he was betrayed took bread.—And when he had given thanks, he brake it and ſaid, Take, eat; this

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead[b], but only a commemoration of that once offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same[c]; so that the Po-

my body which is broken for you: this do in remembrance of me.—After the same manner also *he took* the cup, when when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. 10. 16, 17, 21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many, are one bread, *and* one body; for we are all partakers of that one bread. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. 12. 13. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

II. b Heb. 9. 22, 25, 26. And almost all things are by the law purged with blood; and without shedding of blood is no remission. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: (For then must he often have suffered since the foundation of the world) but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. verse 28. So Christ was once offered to bear the sins of many: and unto them that look for him, shall he appear the second time without sin unto salvation.

c Mat. 26. 26, 27. And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it. Luke 22. 19, 20. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this *do* in remem-

pish sacrifice of the mass, as they call it, is abominably injurious to Christ's one only fice, the alone propitiation for all the sins o elect[d].

III. The Lord Jesus hath, in this ordir appointed his ministers to declare his word stitution to the people, to pray, and bles elements of bread and wine, and thereby them apart from a common, to an holy use to take and break the bread, to take the cu (they communicating also themselves,) to giv to the communicants[e]; but to none who a then present in the congregation[f].

IV. Private masses, or receiving this

brance of me. Likewise also the cup after supper, saying, This cup *is* the New Testament in my blood, which is shed for you.

d Heb. 7. 23, 24, 27. And they truly were many priests, because they were not suffered to continue by reason of death: But this *man*, because he continueth ever, hath an unchangeable priesthood.—— Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's: for this he did once, when he offered up himself. Heb. 0. 11, 12, 14, 18. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, f sat down on the right h God. For by one offer hath perfected for eve that are sanctified. Now remission of these is, no more offering for sin.

III. e *See the institution.* 26. 26, 27, 28. Mark 23, 24. Luke 22. 19, 1 Cor. 11. 23, to 27.

f Acts 20. 7. And u first *day* of the week, the disciples came toge break bread, Paul pr unto them, ready to on the morrow, and co his speech until midnig Cor. 11. 20. When y together therefore int place, *this* is not to e Lord's supper.

ment by a priest or any other, alone[g]; as likewise the denial of the cup to the people[h]; worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ[i].

V. The outward elements, in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ[k]; albeit, in substance and nature, they still remain truly, and only, bread and wine, as they were before[l].

VI. That doctrine which maintains a change of the substance of bread and wine, into the sub-

IV. g h Because there is not the least appearance of a warrant for any of these things, either in precept or example, in any part of the word of God. See all the places in which the ordinance is mentioned—the most important of which are cited above.

i Mat. 15. 9. But in vain they do worship me, teaching *for* doctrines the commandments of men.

V. k Mat. 26. 26, 27, 28. And as they were eating Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: For this is my blood of the New Testament which is shed for many for the remission of sins.

l 1 Cor. 11. 26, 27. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

ſtance of Chriſt's body and blood (commonly called transubſtantiation) by conſecration of a prieſt or by any other way, is repugnant, not to ſcripture alone, but even to common ſenſe and reaſon; overthroweth the nature of the ſacrament; and hath been, and is the cauſe of manifold ſuperſtitions, yea, of groſs idolatries[m].

VII. Worthy receivers, outwardly partaking of the viſible elements in this ſacrament[n], do then alſo inwardly by faith, really and indeed, yet not carnally and corporally, but ſpiritually, receive and feed upon Chriſt crucified, and all benefits of his death: the body and blood of Chriſt being then not corporally or carnally in, with, or under the bread and wine; yet as really, but ſpiritually, preſent to the faith of believers in that ordinance, as the elements themſelves are to their outward ſenſes[o].

VI. m Acts 3. 21. Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began. 1 Cor. 11. 24, 25. This do in remembrance of me: This do ye, as oft as ye drink *it* in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. Luke 24. 6, 39. He is not here, but is riſen: Remember how he ſpake unto you when he was yet in Galilee. Behold my hands and my feet, that it is I myſelf: handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

VII. n 1 Cor. 11. 28. But let a man examine himſelf, and ſo let him eat of *that* bread, and drink of *that* cup. 1 Cor. 5. 7, 8.

o 1 Cor. 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? 1 Cor. 10. 3, 4.

VIII. Although ignorant and wicked men receive the outward elements in this ſacrament, yet they receive not the thing ſignified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly perſons, as they are unfit to enjoy communion with him, ſo are they unworthy of the Lord's table, and cannot, without great ſin againſt Chriſt, while they remain ſuch, partake of theſe holy myſteries[p], or be admitted thereunto[q].

VIII. p. 1 Cor. 11. 27, 29. Wherefore, whoſoever ſhall eat this bread, and drink *this* cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himſelf, not diſcerning the Lord's body. 2 Cor. 6. 14, 15, 16. Be ye not unequally yoked together with unbelievers; for what fellowſhip hath righteouſneſs with unrighteouſneſs? and what communion hath light with darkneſs? And what concord hath Chriſt with Belial? or what part hath he that believeth, with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in *them*; and I will be their God, and they ſhall be my people. 1 Cor. 10. 21. Ye cannot drink the cup of the Lord, and the cup of devils, ye cannot be partakers of the Lord's table, and of the table of devils.

q 1 Cor. 5. 6, 7, 13. Your glorying *is* not good; Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrificed for us. But them that are without, God judgeth. Therefore put away from among yourſelves that wicked perſon. 2 Theſſ. 3. 6, 14, 15. Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw yourſelves from every brother that walketh diſorderly, and not after the tradition which he received of us. And if any man

CHAP. XXX.

Of Church Censures.

THE Lord Jesus, as king and head of church, hath therein appointed a gov ment in the hand of church-officers, disti from the civil magistrate[a].

II. To these officers the keys of the king of heaven are committed, by virtue whereof t have power respectively to retain and remit to shut that kingdom against the impenit both by the word and censures; and to ope unto penitent sinners, by the ministry of the

obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.— Yet count *him* not as an enemy, but admonish *him* as a brother. Mat. 7. 6. Give not that which *is* holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

I. a Isa. 9. 6, 7. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase o government and peace, *shall be* no end, upon throne of David and upo kingdom, to order it, an establish it with judgment with justice from hence even for ever; the zeal o Lord of hosts will perform 1 Tim. 5. 17. Let the e that rule well, be cou worthy of double honour, cially they who labor in word and doctrine. 1 T 5. 12. And we beseech brethren, to know them w labor among you, and over you in the Lord, and monish you. 1 Cor. 12. And God hath set some in

l, and by absolution from censures, as occa-
n shall require[b].

III. Church censures are necessary for the re-
aiming and gaining of offending brethren; for
:terring of others from like offences; for purg-
g out of that leaven which might infect the
hole lump; for vindicating the honor of Christ,
nd the holy profession of the gospel; and for
reventing the wrath of God, which might just-
y fall upon the church, if they should suffer
his covenant, and the seals thereof, to be pro-
aned by notorious and obstinate offenders[c].

hurch, first, apostles, se-
ondarily, prophets, thirdly,
eachers, after that miracles,
hen gifts of healings, helps,
overnments, diversities of
ongues. Psal. 2. 6, 7, 8, 9.
John 18. 36.

II b Mat. 16. 19. And I will
give unto thee the keys of the
kingdom of heaven: and what-
soever thou shalt bind on earth,
hall be bound in heaven: and
whatsoever thou shalt loose on
earth, shall be loosed in heaven.
Mat. 18. 17. 18. And if he
hall neglect to hear them,
ell *it* unto the church; but if
e neglect to hear the church,
et him be unto thee as an hea-
hen man and a publican.—
Verily I say unto you, what-
soever ye shall bind on earth,
hall be bound in heaven: and
whatsoever ye shall loose on
arth shall be loosed in heaven.
ohn 20. 21. 22, 23. Then
aid Jesus to them again,
Peace *be* unto you, as my Fa-
ther hath sent me, even so send
I you.—And when he had said
this, he breathed on *them*,
and saith unto them, Receive
ye the Holy Ghost. Whose
soever sins ye remit, they are
remitted unto them: *and*
whosesoever *sins* ye retain they
are retained. 2 Cor. 2. 6, 7 8.
Sufficient to such a man *is* this
punishment, which *was inflic-
ted* of many, so that contrari-
wise, ye *ought* rather to for-
give *him*, and comfort *him*,
lest perhaps such an one should
be swallowed up with over
much sorrow. Wherefore I
beseech you, that you would
confirm *your* love towards him.

III. c 1 Cor. 5th chapter
throughout. 1 Tim. 5. 20.
Them that sin, rebuke before
all, that others also may fear.
Mat. 7. 6. Give not that
which *is* holy unto the dogs,
neither cast ye your pearls before

IV. For the better attaining of thes
the officers of the church are to proceed
monition, suspension from the sacrament
Lord's supper for a season, and by excor
cation from the church, according to the
of the crime, and demerit of the person[d].

swine, lest they trample them under their feet, and turn again and rent you. 1 Tim. 1. 20. Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. Jude verse 23. And others save with fear, pulling *them* out of the fire; hating even the garments spotted by the flesh. 1. Cor. 11. 27 to the end.

IV. d 1 Thess. 5. 12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 2 Thess. 3. 6. 14. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every that walketh disorde not after the traditio he received of us. A man obey not our wor epistle, note that m have no company w that he may be asha Cor. 5. 4, 5, 13. In of our Lord Jesus when ye are gathere ther, and my spirit, power of our Lor Christ, to deliver such unto Satan, for the tion of the flesh, that rit may be saved in th the Lord Jesus. There away from among y that wicked person. 17. Tit. 3. 10.

CHAP. XXXI.

Of Synods and Councils.

FOR the better government and further edification of the church, there ought to be such assemblies as are commonly called synods or councils[a]: and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification, and not for destruction, to appoint such assemblies[b]; and to convene together in them, as often as they shall judge it expedient for the good of the church[c].

I. a Acts 15. 2, 4, 6. When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders about this question.—— And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders; and they declared all things that God had done with them. And the apostles and elders came together, for to consider of this matter.

b 15 chap. Acts.

c Acts 15. 22, 23, 25. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:—And they wrote *letters* by them after this manner, The apostles, and elders, and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. It seemed good unto us, being assembled with one accord, to send chosen men

II. It belongeth to ſynods and counc
niſterially, to determine controverſies c
and caſes of conſcience; to ſet down ru
directions for the better ordering of th
worſhip of God, and government of his
to receive complaints in caſes of mal-adr
tion, and authoritatively to determine th
which decrees and determinations, if cc
to the word of God, are to be received
verence and ſubmiſſion, not only for the
ment with the word, but alſo for the
whereby they are made, as being an ordi
God, appointed thereunto in his word[d].

III. All ſynods or councils ſince the
times, whether general or particular, 1
and many have erred; therefore they ar
be made the rule of faith or practice, b
uſed as an help in both[e].

IV. Synods and councils are to handle
clude nothing, but that which is eccle
and are not to intermeddle with civil

unto you with our beloved Barnabas and Paul.

II. d Acts 16. 4. And as they went through the cities they delivered them the decrees for to keep, that were ordained of the apoſtles and elders which were at Jeruſalem. Acts 15. 15, 19, 24, 27, 28, 29, 30, 31. Mat. 18 17, 18, 19, 29.

III. e Acts 17. 11, Theſe were more noble than thoſe in Theſſalonica in th ceived the word with neſs of mind, and the ſcriptures daily thoſe things were ſc 2 5. That your fa not ſtand in the w men, but in the pow 2 Cor. 1. 24. Not have dominion o faith, but are helpe joy; for by faith Eph. 2. 20,

which concern the commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate[f].

CHAP. XXXII.

Of the State of Man after Death, and of the Resurrection from the Dead.

THE bodies of men, after death, return to dust, and see corruption[a]; but their souls, (which neither die nor sleep) having an immor-

IV. f Luke 12. 13, 14. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge, or a divider over you? John 18. 36. Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

I. a Gen. 3. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. Acts 13. 36. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

tal ſubſiſtence, immediately return to God who gave them[b]. The ſouls of the righteous, being then made perfect in holineſs, are received into the higheſt heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies[c]: And the ſouls of the wicked are caſt into hell, where they remain in torments, and utter darkneſs, reſerved to the judgment of the great day[d]. Beſides theſe two places for ſouls ſeparated from their bodies, the ſcripture acknowledgeth none.

II. At the laſt day, ſuch as are found alive ſhall not die, but be changed[e]: And all the dead

b Luke 23. 43. And Jeſus ſaid unto him, Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe. Eccles. 12. 7. Then ſhall the duſt return to the earth as it was: and the ſpirit ſhall return unto God who gave it.

c Heb. 12. 23. To the general aſſembly and church of the firſt-born which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect. Phil. 1. 23. For I am in a ſtrait, betwixt two, having a deſire to depart, and to be with Chriſt, which is far better. 1 John 3. 2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is. 2 Cor. 5. 1, 6, 8.

d Luke 16. 23, 24. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid; Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. Jude verſe 6, 7.

II. e 1 Theſſ. 4. 17. Then we which are alive *and* remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord. 1 Cor. 15. 51, 52. Behold I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump, (for the trumpet ſhall ſound) and the

shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever[f].

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body[g].

dead shall be raised incorruptible, and we shall be changed.

f Job 19. 26, 27. And *though* after my skin, *worms* destroy this *body*, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. 1 Cor. 15. 42, 43, 44. So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonour, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

III. g Acts 24. 15. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. John 5. 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Phil. 3. 21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAP. XXXIII.

Of the last Judgment.

GOD hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ[a], to whom all power and judgment is given of the Father[b]. In which day, not only the apostate angels shall be judged[c]; but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words and deeds; and to receive according to what they have done in the body, whether good or evil[d].

I. a Acts 17. 31. Because he hath appointed a day in the which he will judge the world in righteousness, by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

b John 5. 22, 27. For the Father judgeth no man; but hath committed all judgment unto the Son:—And hath given him authority to execute judgment also, because he is the Son of man.

c 1 Cor. 6. 3. Know ye not that we shall judge angels? How much more, things that pertain to this life? Jude verse 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. 2 Pet. 2. 4. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment.

d 2 Cor. 5. 10. For we must all appear before the judgment seat of Christ, that every one may receive the things *done* in *his* body, according to that he hath done, whether it *be* good or bad. Eccles. 12. 14. For God shall bring every

II. The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord: But the

work into judgment with every secret thing, whether *it* be good, or whether *it be* evil. Rom. 2. 16. In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. Rom. 14. 10, 12. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God. Mat. 12. 36, 37. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

h. e Rom. 9. 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Mat. 25. 21. His Lord said unto him, Well done *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

f Rom. 2. 5, 6. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds. 2 Thess. 1. 7. 8. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Rom. 9. 22.

g Mat. 25. 31, 32, 33. 34. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from the other, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Acts 3. 19. Times of

wicked, who know not God, and obey : gospel of Jesus Christ, shall be cast into torments, and be punished with everlasti struction from the presence of the Lord, an the glory of his power[h].

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III. i 2 Pet. 3. 11, 14. *Seeing* then *that* all these things shall be dissolved, what manner of *persons* ought ye to be in *all* holy conversation and godliness? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him i without spot and bla Cor. 5. 11. Knowi fore the terror of t we persuade men; bu made manifest unto G trust also, are made in your consciences. 1. 5, 6, 7. *Which is* fest token of the judgment of God; may be counted w the kingdom of God, f ye also suffer: Seein righteous thing with recompense tribulation that trouble you;— you who are troubled, us, when the Lord J be revealed from hea his mighty angels. I 27. 28. And then s see the Son of man in a cloud with po great glory. And wh things begin to come then look up, and lift heads; for your re draweth nigh.

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See Mat. 24. 36, 42, 43. Mark 13. 35, 36, 37. ch ye therefore, for ye v not when the maſter of ıouſe cometh; at even, or ıidnight, or at the cock-ing, or in the morning; coming ſuddenly, he find ſleeping.—And what I ſay ı you, I ſay unto all, ch. Luke 12. 35, 36. your loins be girded about, and *your* lights burning; and ye yourſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Rev. 22. 20 He which teſtifieth theſe things ſaith, Surely I come quickly. Amen. Even ſo come Lord Jeſus.

THE

LARGER CATECHISM,

RATIFIED AND ADOPTED

BY THE

SYNOD

OF

NEW-YORK & PHILADELPHIA.

Held at Philadelphia, May the 16th 1788, and continued by Adjournments until the 28th of the same.

Philadelphia,

PRINTED IN THE YEAR 1806.

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THE

Larger Catechism.

Question I. *WHAT is the chief and highest end of man?*

Answer. Man's chief and highest end is to glorify God[a], and fully to enjoy him for ever[b].

Q. 2. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God declare plainly that there is a God[c]; but his word and Spirit only do, suffici-

a Rom. 11. 36. For of him, and through him, and to him are all things: to whom be glory for ever. Amen. 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

b Psal. 73. 24, 25, 26. Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. John 17. 22, and 24. The glory which thou gavest me, I have given them. Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me.

c Rom. 1. 19, 20. Because that which may be known of God, is manifest in them; for

ently and effectually, reveal him unto men their salvation[d].

Q. 3. *What is the word of God?*

A. The holy scriptures of the Old and N Testament are the word of God[e], the only r of faith and obedience[f].

Q. 4. *How doth it appear that the scriptu are the word of God?*

A. The scriptures manifest themselves to

God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. See also Psal. 19, 1, 2, 3.

d 2 Tim. 3. 15, 16, 17. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. 1 Cor. 2. 10.

e 2 Tim. 3. 16. All scripture *is* given by inspiration of God. 2 Pet. 1. 19, 20, 21. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as t a light that shineth in a c place, until the day dawn, the day-star, arise in hearts. Knowing this that no prophecy of the sc ture is of any private in pretation. For the prop came not in old time by will of man; but holy me God spake as they were mo by the Holy Ghost.

f Isa. 8. 20. To the and to the testimony: if t speak not according to word, it is because there i light in them. Luke 16. 31. They have Moses the prophets: let them h them.—If they hear not M and the prophets, neither they be persuaded, though rose from the dead. 1. 8. 9. But though we, an angel from heaven, pre any other gospel unto than that which we h preached unto you, let hin accursed. As we said befo

the word of God, by their majesty[g] and purity[h]; by the consent of all the parts[i], and the scope of the whole, which is to give all glory to God[k]; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation[l]: But the Spirit of God bearing witness by and with the scriptures in the heart of man,

so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. See also 2 Tim. 3. 15, 16, 17.

g Isa. 66. 1. Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? See also Amos 9. 2, 3, 4. Psal. 77.

h Psal. 12. 6. The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Psal. 119. 140. Thy word is very pure.

i Acts 10. 42. To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts 26. 22. Having therefore obtained help of God, I continue until this day, witnessing both to small and great, saying, none other things than those which the prophets and Moses did say should come.

k Rom. 3. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God v. 27. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith.

l Acts 18. 28. For he mightily convinced the Jews, and that publicly, shewing by the scriptures, that Jesus was Christ. Heb. 4. 12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Jam. 1. 18. Of his own will begat he us with the word of truth. Psal. 19. 7, 8, 9. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

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H. e Rom. 9. 23. And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory. Mat. 25. 21. His Lord ſaid unto him, Well done *thou* good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

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wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power[h].

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So will he have that day unknown to men, that they may ſhake off all carnal ſecurity, and be always watchful, becauſe they know not at what hour the Lord will come; and may be ever prepared to ſay, Come, Lord Jeſus, come quickly[k]. Amen.

k See Mat. 24. 36, 42, 43, 44. Mark 13. 35, 36, 37. Watch ye therefore, for ye know not when the maſter of the houſe cometh; at even, or at midnight, or at the cock-crowing, or in the morning; leſt coming ſuddenly, he find you ſleeping.—And what I ſay unto you, I ſay unto all, Watch. Luke 12. 35, 36. Let your loins be girded about, and *your* lights burning; and ye yourſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Rev. 22. 20 He which teſtifieth theſe things ſaith, Surely I come quickly. Amen. Even ſo come Lord Jeſus.

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i Acts 10. 42. To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts 26. 22. Having therefore obtained help of God, I continue until this day, witnessing both to small and great, saying, none other things than those which the prophets and Moses did say should come.

k Rom. 3. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God v. 27. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith.

l Acts 18. 28. For he mightily convinced the Jews, and that publicly, shewing by the scriptures, that Jesus was Christ. Heb. 4. 12. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Jam. 1. 18. Of his own will begat he us with the word of truth. Psal. 19. 7, 8, 9. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

is alone able fully to perſuade it that they are the very word of God[m].

Q. 5. *What do the ſcriptures principally teach?*

A. The ſcriptures principally teach, what man is to believe concerning God, and what duty God requires of man[n].

WHAT MAN OUGHT TO BELIEVE CONCERNING GOD.

Q. 6. *What do the ſcriptures make known of God?*

A. The ſcriptures make known what God is[o], the perſons in the Godhead[p], his decrees[q], and the execution of his decrees[r].

m John 16. 13, 14. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: and he will ſhew you things to come. He ſhall glorify me; for he ſhall receive of mine, and ſhall ſhew it unto you, with 1 John 2. 20, 27.

n John 20. 31. But theſe are written, that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have life through his name. 2 Tim. 1. 13. Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love. Pſal. 119. 105.

o John 4. 24. God is a Spirit. Exod. 3. 14. and 34. 6, 7.

p 1 John 5. 7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one.

q Acts 14. 15, 18.

r Acts 4. 27, 28. For of a truth againſt thy holy child Jeſus, both Herod and Pontius Pilate with the Gentiles, and the people of Iſrael, were gathered together, for to do whatſoever

Q. 7. *What is God?*

A. God is a Spirit[f], in and of himself infinite in being[t], glory[v], blessedness[w], and perfection[x]; all-sufficient[y], eternal[z], unchangeable[a], incomprehensible[b], every where present[c], almighty[d],

thy hand and thy counsel determined before to be done.

f John 4. 24 God is a Spirit.

t Exod. 3. 14. And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. Job 11. 7, 8, 9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? the measure thereof is longer than the earth, and broader than the sea.

v Acts 7. 2. The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran.

w 1 Tim 6. 15. Which in his time he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.

x Mat. 5. 48. Be ye therefore perfect, even as your Father who is in heaven is perfect.

y Gen. 17. 1. And when Abraham was ninety years old and nine, the Lord appeared to Abraham, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

z Psal. 90. 2. Before the mountains were brought forth, or ever thou hadst formed the earth, and the world: even from everlasting to everlasting, thou art God.

a Mal. 3. 6. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. With James 1. 17.

b 1 Kings 8. 27. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee; how much less this house which I have builded?

c Psalm 139. 1, 2, 7. O Lord thou hast searched me, and known me: Thou knowest my down-sitting and my up rising, thou understandest my thought afar off, &c. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? &c.

d Rev. 4. 8. And the four beasts had each of them six wings about him, and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.

knowing all things[e], most wise[f], most
most just[h], most merciful and gracious,
suffering, and abundant in goodness and t

Q. 8. *Are there more Gods than one?*

A. There is but one, only, the living a
God[k]

Q. 9. *How many persons are there in the G*

A. There be three persons in the Godhe
Father, the Son, and the Holy Ghost; an
three are one true, eternal God, the same
stance, equal in power and glory; althou
tinguished by their personal properties[l].

Q. 10. *What are the personal properties three persons in the Godhead?*

e Heb. 4. 13. Neither is there any creature that is not manifest in his sight; but all things are naked, and opened unto the eyes of him with whom we have to do. And Psalm 147. 5.

f Rom. 16. 27. To God only wise be glory through Jesus Christ, for ever. Amen.

g Isa. 6. 3. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory. Rev. 15. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.

h Deut. 32. 4. He is the rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and rigl

i Exod. 34. 6. Lord passed by before l proclaimed, The L Lord God, merciful a cious, long-suffering, bundant in goodness a

k Deut. 6. 4. Hea el, the Lord our Goc Lord. 1 Cor. 8. 4. none other God but o verse 6. Jer. 10. 19. Lord is the true God, living God, and an ev King.

l 1 John 5. 7. For t three that bear record ven, the Father, the W the Holy Ghost; a three are one. Mat. 3. and 28. 19. 2 Cor. John 10. 30.

A. It is proper to the Father to beget the Son[m], and to the Son to be begotten of the Father[n], and to the Holy Ghost to proceed from the Father and the Son, from all eternity[o].

Q. 11. *How doth it appear that the Son and the Holy Ghost are God equal with the Father?*

A. The scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names[p], attributes[q],

m Heb. 1. 5, 6. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. John 1. 14.

n And the Word was made flesh, and dwelt amongst us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

o John 15. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

p Jer. 23. 6. And this is his name whereby he shall be called, The Lord (or Jehovah) our righteousness. 1 John 5. 20. And we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Psal. 45. 6. Thy throne, O God, is for ever and ever. Acts 5. 3, 4. But Peter said, Ananias, why hath Satan filled thine heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God.

q John 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God. Isa. 9. 6. For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. John 2. 24, 25. But Jesus did not commit himself unto them, because he knew all men; and needed not that any should testify of man; for he knew what was in man. 1 Cor. 2. 10, 11. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a

works[r], and worſhip[s], as are proper to God only.

Q. 12. *What are the decrees of God?*

A. God's decrees are the wiſe, free, and holy acts of the counſel of his will[t], whereby, from all eternity, he hath, for his own glory, unchangeably fore-ordained whatſoever comes to paſs in time[v], eſpecially concerning angels and men.

man, ſave the ſpirit of man which is in him? Even ſo the things of God knoweth no man, but the Spirit of God. Heb 9. 14. How much more ſhall not Chriſt, who, through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works, to ſerve the living God?

r Col. 1. 16. For by him were all things created, that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. John 1. 3. Gen. 1. 2. And the earth was without form and void, and darkneſs was upon the face of the deep: and the Spirit of God moved upon the face of the waters: with Job 26. 13. and Pſal. 104. 30.

s Mat. 28. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. 2 Cor. 13. 14. The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen.

t Eph. 1. 11. In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things, after the counſel of his own will. Rom. 9. 14.——and 15, 18. For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.——Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. And Rom. 11. 33.

v Eph. 1. 4, 11. According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love. Rom. 9. 22, 23. What if God willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction: and that he might make known the riches of his glory on the veſſels of mercy,

Q. 13. *What hath God especially decreed concerning angels and men?*

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory[w]; and, in Christ, hath chosen some men to eternal life, and the means thereof[x]; and also, according to his sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by, and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted to the praise of the glory of his justice[y].

which he had afore prepared unto glory? Psal. 33. 11. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

w 1 Tim. 5. 21. I charge thee before God, and the Lord Jesus Christ, and the elect angels.

x Eph. 1. 4, 5, 6. According as he hath chosen us in him, (viz. Christ,) before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ, unto himself—— To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. 2 Thess. 2. 13. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit, and belief of the truth. ver. 14. 1 Pet. 1. 2.

y Rom. 9. 17, 18, 21, 22. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour? Jude 4. For there are certain men crept in unawares, who were before

Q. 14. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence: according to his infallible fore-knowledge, and the free and immutable counsel of his own will[z].

Q. 15. *What is the work of creation?*

A. The work of creation is that wherein God did in the beginning, by the word of his power, make, of nothing, the world and all things therein for himself, within the space of six days, and all very good[a].

Q. 16. *How did God create angels?*

A. God created all the angels[b], spirits[c], im-

of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. Mat. 11. 25, 26. 2 Tim. 2. 20.

z Eph. 1. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

a Gen. 1 chap. Heb. 11. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear. Prov. 16. 4. The Lord hath made all things for himself, yea, even the wicked for the day of evil. Rev. 4. 11.

b Col. 1. 16. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.

c Psal. 104. 4. Who maketh his angels spirits: his ministers a flaming fire.

mortal[d], holy[e], excelling in knowledge[f], mighty in power[g]; to execute his commandments, and to praise his name[h], yet subject to change[i].

Q. 17. *How did God create man?*

A. After God had made all other creatures, he created man male and female[k]; formed the body of the man of the dust of the ground[l], and the woman of the rib of the man[m]; endued them with living, reasonable, and immortal souls[n]; made them after his own image[o], in know-

d Mat. 22. 30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

e Mat. 25. 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

f 2 Sam. 14. 17. As an angel of God, so is my lord the king, to discern good and bad.—Mat. 24. 36.

g 2 Thes. 1. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels.

h Psa. 103. 20, 21. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure.

i 2 Pet. 2. 4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

k Gen. 1. 27. So God created man in his own image, in the image of God created he him; male and female created he them.

l Gen. 2. 7. And the Lord God formed man of the dust of the ground.

m Gen. 2. 22. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

n Gen. 2. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul Compared with Job. 35. 11. and Eccl. 12. 7. and Mat. 10. 28. and with Luke. 23. 43.

o Gen 1. 27 So God created

ledge[p], righteousness and holiness[q], having th law of God written in their hearts[r], and powe to fulfil it[s], with dominion over the creatures[t] yet subject to fall[v].

Q. 18. *What are God's works of providence?*

A. God's works of providence are his mos holy[w], wise[x], and powerful preserving, and go verning all his creatures[z]; ordering them, an all their actions[a], to his own glory[b].

Q. 19. *What is God's providence towards th angels?*

man in his own image, in the image of God created he him.

p Col. 3. 10.

q Eph. 4. 24.

r Rom. 2. 14, 15. For when the Gentiles who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another.

s Eccl. 7. 29. God hath made man upright.

t Gen. 1. 28.

v Gen. 3. 6. Eccles. 7. 29.

w Psalm 144. 17. The Lord is righteous in all his ways, and holy in all his works.

x Psa. 104. 24. O Lord how manifold are thy works! in wisdom hast thou made them all. Isa. 28. 29. This also cometh forth from the Lord o hosts, who is wonderful in counsel, and excellent in working

y Heb. 1. 3. Who being the brightness of his glory, an the express image of his person and upholding all things b the word of his power.

z Psa. 103. 19. The Lor hath prepared his throne i the heavens: and his king dom ruleth over all.

a Mat. 10. 29. 30. Ar not two sparrows sold for farthing? and one of them shall not fall to the groun without your Father. But th very hairs of your head are al numbered. Gen. 45. 7. An God sent me before you t preserve you a posterity in th earth, and to save your live by a great deliverance.

b Rom. 11. 36. For of him

A. God by his providence permitted some of the angels, wilfully and irrecoverably, to fall into sin and damnation[c], limiting and ordering that, and all their sins, to his own glory[d]; and established the rest in holiness and happiness[e]; employing them all[f], at his pleasure, in the administrations of his power, mercy, and justice[g].

Q. 20. *What was the providence of God toward man in the estate in which he was created?*

A. The providence of God toward man in the estate in which he was created, was, the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth[h], putting the creatures under his dominion[i], and ordaining marriage for his help[k]; affording him communion with himself[l], institut-

and through him, and to him, are all things; to whom be glory for ever. Amen. Isa. 63. 14. So didst thou lead thy people to make thyself a glorious name.

c Jude 6. And the angels who kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness. unto the judgment of the great day. 2 Pet. 2. 4. Heb. 2. 16. John 8. 44.

d Job 1. 12. And the Lord said unto Satan, Behold, all that he hath is in thy power, only upon himself put not forth thine hand. Luke 10. 17. Mat. 8. 31.

e 1 Tim. 5. 21. I charge thee before God, and the Lord Jesus Christ, and the elect angels. Mark 8. 38. Heb. 12. 22.

f Psal. 104. 4. Who maketh his angels spirits; his ministers a flaming fire.

g Heb. 1. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? 2 Kings 19. 35.

h Gen. 2. 8. 15. 16.

i Gen. 1. 28.

k Gen. 2. 18. And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him.

l Gen. 1. 27, 28.

ing the sabbath[m], entering into a covenant life with him, upon condition of personal, pe fect, and perpetual obedience[n], of which t tree of life was a pledge[o]; and forbidding eat of the tree of the knowledge of good a evil, upon the pain of death[p].

Q. 21. *Did man continue in that estate wher God at first created him?*

A. Our first parents, being left to the fre dom of their own will, through the temptati of Satan, transgressed the commandment of G in eating the forbidden fruit, and thereby f from the estate of innocency wherein they w created[q].

Q. 22. *Did all mankind fall in that first tra gression?*

m Gen. 2. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work, which God created and made.

n Rom. 5. 14. Adam who is the figure of him that was to come. Compared with 1 Cor. 15. 22. 47. and Hos. 6. 7. Gal. 3. 12. And the law is not of faith: but the man that doeth them shall live in them. Rom. 10. 5. Gal. 3. 10.

o Gen. 2. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also the midst of the garden, the tree of knowledge of g and evil.

p Gen. 2. 17. But of the of the knowledge of good a vil, thou shalt not eat of it f the day that thou eatest th of thou shalt surely die.

q Gen. 3. 6, 7, 8. when the woman saw that tree was good for food, that it was pleasant to eyes, and a tree to be de to make one wise; she to the fruit thereof, and did and gave also unto her husb with her, and he did e And they knew that they

A. The covenant being made with *Adam*, as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation[r], sinned in him and fell with him in that first transgression[s].

Q. 23. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery[t].

Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature[v].

Q. 25. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of *Adam's* first

naked. And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. v. 13. And the Lord God said unto the woman, What *is* this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. With 2 Cor, 11. 3. and Eccl. 7. 29.

r Acts 17. 26. And hath made of one blood all nations of men.

s Gen. 2. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. Compared with Rom. 5. 12 to 20 verse, and with 1 Cor. 15. 21, 22.

t Rom. 5. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Gal. 3. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

v Rom. 3. 23. All have sin-

ing the ſabbath[m], entering into a covenant of life with him, upon condition of perſonal, perfect, and perpetual obedience[n], of which the tree of life was a pledge[o]; and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death[p].

Q. 21. *Did man continue in that eſtate wherein God at firſt created him?*

A. Our firſt parents, being left to the freedom of their own will, through the temptation of Satan, tranſgreſſed the commandment of God, in eating the forbidden fruit, and thereby fell from the eſtate of innocency wherein they were created[q].

Q. 22. *Did all mankind fall in that firſt tranſgreſſion?*

m Gen. 2. 3. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made.

n Rom. 5. 14. Adam who is the figure of him that was to come. Compared with 1 Cor. 15. 22, 47. and Hoſ. 6. 7. Gal. 3. 12. And the law is not of faith: but the man that doeth them ſhall live in them. Rom. 10. 5. Gal. 3. 10.

o Gen. 2. 9. And out of the ground made the Lord God to grow every tree that is pleaſant to the ſight, and good for food; the tree of life alſo in the midſt of the garden, and the tree of knowledge of good and evil.

p Gen. 2. 17. But of the tree of the knowledge of good and evil, thou ſhalt not eat of it for in the day that thou eateſt thereof thou ſhalt ſurely die.

q Gen. 3. 6, 7, 8. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, and did eat, and gave alſo unto her huſband with her, and he did eat— And they knew that they were

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r Acts 17. 26. And hath made of one blood all nations of men.

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t Rom. 5. 12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Gal. 3. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

v Rom. 3. 23. All have sin-

sin[w], the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually[x]; which is commonly called *original sin*, and from which do proceed all actual transgressions[y].

Q. 26. *How is original sin conveyed from our first parents unto their posterity?*

A. Original sin is conveyed from our first parents unto their posterity by natural generation,

ned, and come short of the glory of God. 1 John 3. 4. Sin is the transgression of the law. Gal. 3. 10—12.

w Rom. 5. 12. 19. Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned. By one man's disobedience many were made sinners. 1 Cor. 15. 22.

x Rom. 5. 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. 3. 10 to 20. As it is written, There is none righteous, no not one: There is none that understandeth; there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. Eph. 2. 1, 2, 3. And you hath he quickened, who were dead in trespasses and sins, &c. Rom. 8. 7, 8. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh, cannot please God. Gen. 6. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

y James 1. 14, 15. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Mat. 15. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications thefts, false witness, blasphemies.

so as all that proceed from them in that way, are conceived and born in sin[z].

Q. 27. *What misery did the fall bring upon mankind?*

A. The fall brought upon mankind the loss of communion with God[a], his displeasure and curse; so as we are by nature children of wrath[b], bond slaves to Satan[c], and justly liable to all punishments in this world and that which is to come[d].

Q. 28. *What are the punishments of sin in this world?*

z Psal. 51. 5. Behold I was shapen in iniquity: and in sin did my mother conceive me. Job 14. 4. Who can bring a clean thing out of an unclean? not one. Job 15. 14. What is man, that he should be clean? and he which is born of a woman, that he should be righteous? John 3. 6. That which is born of the flesh, is flesh.

a Gen. 3. 8, 24. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden. So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.

b Eph. 2. 2, 3. Wherein in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others.

c 2 Tim. 2. 26. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. Luke 11. 21, 22. Heb. 2. 14.

A. The punishments of sin in this world, are either inward; as blindness of mind[e], a reprobate sense[f], strong delusions[g], hardness of heart[h], horror of conscience[i], and vile affections[k]: Or outward, as the curse of God upon the creatures for our sakes[l]; and all other evils that befal us in our bodies, names, estates, relations, and employments[m]; together with death itself[n].

Q. 29. *What are the punishments of sin in the world to come?*

d Rom. 6. 23. The wages of sin is death. Rom. 5. 14. Gen. 2. 17.

e Eph. 4. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

f Rom. 1. 28. Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

g 2 Thess. 2. 11. And for this cause God shall send them strong delusion, that they should believe a lie.

h Rom. 2. 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

i Isa. 33. 14. The sinners in Zion are afraid, fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings? Gen. 4. 13, 14. Mat. 27. 4. Heb. 10. 27.

k Rom. 1. 26. For this cause God gave them up unto vile affections.

l Gen. 3. 17. Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

m Deut. 28. 14. to the end. If thou wilt not hearken unto the voice of the Lord thy God, all these curses shall come upon thee: Cursed shalt thou be in the city, &c.

n Rom. 6. 21, 23. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. The wages of sin is death.

A. The punishments of sin in the world to come, are, everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire for ever[o].

Q. 30. *Doth God leave all mankind to perish in the estate of sin and misery?*

A. God doth not leave all men to perish in the estate of sin and misery[p], into which they fell by the breach of the first covenant, commonly called the covenant of works[q]: but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the covenant of grace[r].

o 2 Thess. 1. 9. Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. Mark 9. 43, 44. To—go into hell, —where their worm dieth not, and the fire is not quenched. Luke 16. 24, 25, 26.—— Send Lazarus that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. Between us and you there is a great gulph fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Mat. 25. 41, 46. Rev. 14. 11. John 3. 36.

p 1 Thess. 5. 9. For God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ.

q Gal. 3. 10. For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, &c

r Tit. 3. 4, 5, 6, 7. But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy

Q. 31. *With whom was the covenant of made?*

A. The covenant of grace was made Christ as the second *Adam*, and in him wi the elect as his seed[f].

Q. 32. *How is the grace of God manifes the second covenant?*

A. The grace of God is manifested in tl cond covenant, in that he freely providet offereth to sinners a mediator[t], and life and tion by him[v]; and requiring faith as the c

Ghost? which he shed on us abundantly, through Jesus Christ our Saviour: That being justified by his grace, we should be made heirs according to the hope of eternal life. Tit. 1. 2. In hope of eternal life, which God that cannot lie, promised before the world began. Gal. 3. 21. Rom. 3. 20, 21, 22.

f Gal. 3. 16. Now to Abraham and his seed were the promises made. He saith not And to seeds, as of many; but as of one, And to thy seed, which is Christ. Isa. 59. 21. As for me, this is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Zac. 6. 13. Luke 22. 29. 9 Sam. Rom. 5. 15, to the end

t Gen. 3. 15. And put enmity between th the woman, and betwe seed and her seed: it bruise thy head, and shalt bruise his heel. I 6. I the Lord have calle in righteousness and wil thine hand, and will kee and will give thee for a nant of the people, light of the Gentiles. J 27. Labour not for the which perisheth, but fo meat which endureth everlasting life, which t of man shall give unto yo him hath God the Fathe ed. 1 Tim. 2. 5.

v 1 John 1. 11, 12. A is the record, That Goc given unto us eternal lif this life is in his Son. H hath the Son, hath life.

tion to interest them in him[w], promiseth and giveth his Holy Spirit to all his elect[x], to work in them that faith[y], with all other saving graces[z]; and to enable them unto all holy obedience[a], as the evidence of the truth of their faith[b], and thankfulness to God[c], and as the way which he hath appointed them to salvation[d].

Q. 33. *Was the covenant of grace always administered after one and the same manner?*

A. The covenant of grace was not always administered after the same manner, but the admi-

w John 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John 1. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Chap. 3. verse 36.

x Prov. 1. 23. Behold, I will pour out my Spirit unto you, I will make known my words unto you. Isa. 59. 21. Zac. 12. 10.

y 2 Cor. 4. 13. We having the same Spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak.

z Gal. 5. 22, 23. But the fruit of the Spirit, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

a Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

b James 2. 18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Verse 22. Seest thou how faith wrought with his works, and by works was faith made perfect?

c 2 Cor. 5. 14, 15. For the love of Christ constraineth us.

d Eph. 2. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Tit. 2. 14. and 3. 8.

niſtrations of it under the Old Teſtament were different from thoſe under the New[e].

Q. 34. *How was the covenant of grace administered under the Old Teſtament?*

A. The covenant of grace was adminiſtered under the Old Teſtament, by promiſes[f], prophecies[g], ſacrifices[h], circumciſion[i], the paſſover[k], and other types and ordinances; which did all foreſignify Chriſt then to come, and were for that time ſufficient to build up the elect in faith in the promiſed Meſſiah[l], by whom they then had full remiſſion of ſin and eternal ſalvation[m].

Q. 35. *How is the covenant of grace adminiſtered under the New Teſtament?*

A. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame covenant of grace was, and ſtill is to be, adminiſtered in the preaching of the word[n], and the adminiſtration

e 2 Cor. 3. 6, 9. Who alſo hath made us able miniſters of the New Teſtament, not of the letter, but of the ſpirit: and Heb. 1. 1, 2. chap. 8. 7, 8, &c.

f Rom. 15. 8. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers. Acts 3. 20.

g Acts 3. 20, 24.

h Heb. 10. 1.

i Rom. 4. 11.

k 1 Cor. 5. 7. Exodus 12. 14, 17, 24.

l (Heb. 8. 9. and 10 chapters) Heb. 11. 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth.

m Gal. 3. 7, 8, 9, 14.

n Mark 16. 15. And he ſaid unto them, Go ye into all the world, and preach the gospel to every creature.

of the ſacraments of baptiſm[o] and the Lord's ſupper[p]; in which grace and ſalvation are held forth in more fulneſs, evidence and efficacy to all nations[q].

Q. 36. *Who is the Mediator of the covenant of grace?*

A. The only Mediator of the covenant of grace is the Lord Jeſus Chriſt[r], who being the eternal Son of God, of one ſubſtance and equal with the Father[ſ], in the fulneſs of time became man[t], and ſo was, and continues to be, God and man in two entire diſtinct natures, and one perſon for ever[v].

o Mat. 28. 19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

p 1 Cor. 11. 23, 24, 25, 26. For I have received of the Lord that which alſo I delivered unto you, &c. This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. [Till he come to judgment: for he had come in the Spirit long before this time.] See alſo the goſpels.

q 2 Cor. 3. 6.

r 1 Tim. 2. 5. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus.

ſ John 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God. John 10. 30. I and my Father are one. Phil. 2. 6. Who being in the form of God, thought it not robbery to be equal with God.

t Gal. 4. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman.

v Luke 1. 35. That holy thing which ſhall be born of thee, ſhall be called the Son of God, Rom. 9. 5. Whoſe are the fathers, and of whom as concerning the fleſh Chriſt came; who is over all God bleſſed for ever. Amen. Col. 2. 9. For in him dwelleth all the fulneſs of the Godhead bodily.

Q. 37. *How did Christ, being the Son become man?*

A. Christ the Son of God became n taking to himself a true body, and a rea soul[w], being conceived by the power of t ly Ghost, in the womb of the Virgin M her substance, and born of her[x], yet witho

Q. 38. *Why was it requisite that the M should be God?*

A. It was requisite that the Mediator be God, that he might sustain and keep man nature from sinking under the infinit of God, and the power of death[y]; give and efficacy to his sufferings, obedience,

w John 1. 14. And the Word was made flesh, and dwelt among us. Mat. 26. 38. My soul is exceeding sorrowful, even unto death.

x Luke 1. 31, 35, 42. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. Blessed art thou among women, and blessed is the fruit of thy womb. Gal. 4. 4. God sent forth his Son made of a woman.

y Heb. 4. 15 For we have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like a yet without sin. He For such an high prie us, who is holy, harm defiled, separate from

z Acts 2. 24. God hath raised up, loosed the pains of d cause it was not pos he should be holde Rom. 1. 4. Declar the Son of God wit according to the Spiri ness, by the resurrecti the dead.

a Acts 20. 28. the church of God, hath purchased with blood. Heb. 9. 14. H more shall the blood c who through the eter offered himself witho God, purge your c from dead works, the living God? He

terceſſion[a]; and to ſatisfy God's juſtice[b], procure his favour[c], purchaſe a peculiar people[d], give his Spirit to them[e], conquer all their enemies[f], and bring them to everlaſting ſalvation[g].

Q. 39. *Why was it requiſite that the mediator ſhould be man?*

A. It was requiſite that the mediator ſhould be man, that he might advance our nature[h], perform obedience to the law[i], ſuffer and make interceſſion for us in our nature[k], have a fellow-

26, 27. 28. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. &c.

b Rom. 3. 24, 25, 26. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs, for the remiſſion of ſins. That he might be juſt, and the juſtifier of him who believeth in Jeſus.

c Eph. 1. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved.

d Tit. 2. 13, 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

e John 15. 26. But when the Comforter is come, whom I will ſend unto you from the Father. John 16. 7. Chap. 14. 26.

f Luke 1. 68, 69, 71, 74. And hath raiſed up an horn of ſalvation for us, that we ſhould be ſaved from our enemies.

g Heb. 5. 9. He became the author of eternal ſalvation unto all them that obey him. Chap. 9. 11, 12. 13, 14, 15.

h Heb. 2. 16. For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham.

i Gal. 4. 4. God ſent forth his Son, made of a woman, made under the law. Rom. 5. 19—By the obedience of one ſhall many be made righteous.

k Heb. 2. 14. Forasmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him

feeling of our infirmities[l]; that we might r
the adoption of sons[m], and have comfort and
with boldness unto the throne of grace[n].

Q. 40. *Why was it requisite that the m*
should be God and man in one person?

A. It was requisite that the mediator,
was to reconcile God and man, should h
be both God and man, and this in one pe
that the proper works of each nature mig
accepted of God for us[o], and relied on b
as the works of the whole person[p].

Q. 41. *Why was our mediator called* Jes

A. Our mediator was called *Jesus*, be
he saveth his people from their sins[q].

that had the power of death. Heb. 7. 24, 25. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

l Heb. 4. 15. For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

m Gal. 4. 5. To redeem them that were under the law, that we might receive the adoption of sons.

n Heb. 4. 15, 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, an grace to help in ti need.

o Mat. 1. 21, 23. a virgin shall bring f son, and they shall ca name Emmanuel, which interpreted is, God wi Mat. 3. 17. This is m loved Son, in whom I am pleased.

p 1 Pet. 2. 6. Behold in Zion a chief corner elect, precious: and h believeth on him shall n confounded.

q Mat. 1. 21. An shall bring forth a son, an shalt call his name Jesu he shall save his people their sins.

Q. 42. *Why was our mediator called* Christ?

A. Our mediator was called *Christ*, because he was anointed with the Holy Ghost above measure[r]; and so set apart, and fully furnished with all authority and ability[s], to execute the offices of a prophet[t], priest[v], and king of his church, in the estate both of his humiliation and exaltation[w].

Q. 43. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in his revealing to the church[x] in all ages, by his Spirit and word[y], in divers ways of administra-

r John 3. 34. God giveth not the Spirit by measure unto him. Psa. 45. 7. God thy God hath anointed thee with the oil of gladness above thy fellows.

s John 6. 27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Mat. 28. 19, 20.

t Acts 3. 21, 22. For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Luke 4. 18, 21.

v Heb. 5. 5, 6. So also Christ glorified not himself, to be made an high priest: but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Heb. 4. 14, 15.

w Isa. 9. 6. The government shall be upon his shoulder. Of the increase of his government and peace there shall be no end. Psa. 2. 6.

x John 1. 18. No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.

y 1 Pet. 1. 10, 12. Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. Unto whom it was revealed that not unto them-

tion[z], the whole will of God[a], in all things concerning their edification and salvation[b].

Q. 44. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God[c], to be a reconciliation for the sins of his people[d]; and in making continual intercession for them[e].

Q. 45. *How doth Christ execute the office of a king?*

selves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven.

z Heb. 1. 1, 2. God who at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son.

a John 15. 15. But I have called you friends; for all things that I have heard of my Father, I have made known unto you.

b Eph. 4. 11, 12, 13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. John 20. 31.

c Heb. 9. 14 28 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience—So Christ was once offered to bear the sins of many.

d Heb 2. 17. That he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people.

e Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

A. Christ executeth the office of a king, in calling out of the world a people to himself[f]; and giving them officers[g], laws[h], and censures, by which he visibly governs them[i]; in bestowing saving grace upon his elect[k], rewarding their obedience[l], and correcting them for their sins[m], preserving and supporting them under all their temptations and sufferings[n], restraining and overcoming all their enemies[n], and powerfully ordering all things for his own glory[o], and their

f Isa. 55. 4, 5.—Behold thou shalt call a nation that thou knowest not, and nations that knew not thee, shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Gen. 49. 10.

g 1 Cor. 12. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Eph. 4. 11, 12.

h Isa. 33. 22. For the Lord is our judge, the Lord is our law-giver, the Lord is our king, he will save us.

i Mat. 18. 17, 18. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. 1 Cor. 5. 4. 5. 1 Tim. 5. 20. Tit. 3. 10.

k Acts 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins. Psa. 68. 18.

l Rev. 22. 12. And behold I come quickly; and my reward is with me, to give every man according as his work shall be. Mat. 25. 34, 35, 36. Rom. 2. 7.

m Rev. 3. 19 As many as I love I rebuke and chasten. Heb. 12. 6, 7.

n Isa. 63. 9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old

o 1 Cor. 15. 25. For he must reign till he hath put all enemies under his feet. Psa. 110. throughout.

p Rom. 14. 11. As I live

good[q]; and alſo in taking vengeance on the reſt, who know not God, and obey not the goſpel[r].

Q. 46. *What was the eſtate of Chriſt's humiliation?*

A. The eſtate of Chriſt's humiliation was that low condition, wherein he, for our ſakes, emptying himſelf of his glory, took upon him the form of a ſervant, in his conception and birth, life, death, and after his death until his reſurrection[s].

Q. 47. *How did Chriſt humble himſelf in his conception and birth?*

A. Chriſt humbled himſelf in his conception and birth, in that, being from all eternity the Son of God in the boſom of the Father, he was pleaſed in the fulneſs of time to become the ſon of man, made of a woman of low eſtate, and to

ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God. Phil. 2. 11. And that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father.

q Rom. 8. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe.

r 2 Theſſ. 1. 8. In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt. Pſa. 2. 9. Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel.

s Phil. 2. 6, 7, 8. Who being in the form of God, thought it not robbery to be equal with God: but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.

be born of her, with divers circumstances of more than ordinary abasement[t].

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the law[v], which he perfectly fulfilled[w], and by conflicting with the indignities of the world[x], temptations of Satan[y], and infirmities in his flesh; whether common to the nature of man, or particularly accompanying that his low condition[z].

Q. 49. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas*[a], forsaken

2 Cor. 8. 9. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Luke 1. 31. Acts 2. 24.

t John 1. 14. The Word was made flesh and dwelt among us—v. 18. The only begotten Son, which is in the bosom of the Father. Luke 2. 7. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger

v Gal. 4. 4. God sent forth his Son, made of a woman, made under the law.

w Mat. 5. 17. Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil, Rom. 5. 19.

x Psal. 22. 6. But I am a worm, and no man; a reproach of men, and despised of the people. Isa. 53. 2, 3. Heb. 12. 2. 3.

y Mat. 4. 1 to 12. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil, &c. Luke 4. v. 1 to 14.

z Heb. 2. 17, 18. Wherefore in all things it behoved him to be made like unto his brethren—For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. Heb. 4. 15. Isa. 52. 14.

niſtrations of it under the Old Teſtament were different from thoſe under the New[e].

Q. 34. *How was the covenant of grace adminiſtered under the Old Teſtament?*

A. The covenant of grace was adminiſtered under the Old Teſtament, by promiſes[f], prophecies[g], ſacrifices[h], circumciſion[i], the paſſover[k], and other types and ordinances; which did all foreſignify Chriſt then to come, and were for that time ſufficient to build up the elect in faith in the promiſed Meſſiah[l], by whom they then had full remiſſion of ſin and eternal ſalvation[m].

Q. 35. *How is the covenant of grace adminiſtered under the New Teſtament?*

A. Under the New Teſtament, when Chriſt the ſubſtance was exhibited, the ſame covenant of grace was, and ſtill is to be, adminiſtered in the preaching of the word[n], and the adminiſtration

e 2 Cor. 3. 6, 9. Who alſo hath made us able miniſters of the New Teſtament, not of the letter, but of the ſpirit: and Heb. 1. 1, 2. chap. 8. 7, 8, &c.

f Rom. 15. 8. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers. Acts 3. 20.

g Acts 3. 20, 24.

h Heb. 10. 1.

i Rom. 4. 11.

k 1 Cor. 5. 7. Exodus 12. 14, 17, 24.

l (Heb. 8. 9. and 10 chapters) Heb. 11. 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſuaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth.

m Gal. 3. 7, 8, 9, 14.

n Mark 16. 15. And he ſaid unto them, Go ye into all the world, and preach the goſpel to every creature.

of the ſacraments of baptiſm[o] and the Lord's ſupper[p]; in which grace and ſalvation are held forth in more fulneſs, evidence and efficacy to all nations[q].

Q. 36. *Who is the Mediator of the covenant of grace?*

A. The only Mediator of the covenant of grace is the Lord Jeſus Chriſt[r], who being the eternal Son of God, of one ſubſtance and equal with the Father[s], in the fulneſs of time became man[t], and ſo was, and continues to be, God and man in two entire diſtinct natures, and one perſon for ever[v].

o Mat. 28. 19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

p 1 Cor. 11. 23, 24, 25, 26. For I have received of the Lord that which alſo I delivered unto you, &c. This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. [Till he come to judgment: for he had come in the Spirit long before this time.] See alſo the goſpels.

q 2 Cor. 3. 6.

r 1 Tim. 2. 5. For there is one God, and one Mediator between God and men, the man Chriſt Jeſus.

s John 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God. John 10. 30. I and my Father are one. Phil. 2. 6. Who being in the form of God, thought it not robbery to be equal with God.

t Gal. 4. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman.

v Luke 1. 35. That holy thing which ſhall be born of thee, ſhall be called the Son of God, Rom. 9. 5. Whoſe are the fathers, and of whom as concerning the fleſh Chriſt came; who is over all God bleſſed for ever. Amen. Col. 2. 9. For in him dwelleth all the fulneſs of the Godhead bodily.

Q. 37. *How did Christ, being the Son of God, become man?*

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul[w], being conceived by the power of the Holy Ghost, in the womb of the Virgin *Mary*, of her substance, and born of her[x], yet without sin[y].

Q. 38. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death[z]; give worth and efficacy to his sufferings, obedience, and in-

w John 1. 14. And the Word was made flesh, and dwelt among us. Mat. 26. 38. My soul is exceeding sorrowful, even unto death.

x Luke 1. 31, 35, 42. And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. Blessed art thou among women, and blessed is the fruit of thy womb. Gal. 4. 4. God sent forth his Son made of a woman.

y Heb. 4. 15 For we have not an high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Heb. 7. 26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners.

z Acts 2. 24. Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it. Rom. 1. 4. Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

a Acts 20. 28. To feed the church of God, which he hath purchased with his own blood. Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God? Heb. 7. 25.

terceſſion[a]; and to ſatisfy God's juſtice[b], procure his favour[c], purchaſe a peculiar people[d], give his Spirit to them[e], conquer all their enemies[f], and bring them to everlaſting ſalvation[g].

Q. 39. *Why was it requiſite that the mediator ſhould be man?*

A. It was requiſite that the mediator ſhould be man, that he might advance our nature[h], perform obedience to the law[i], ſuffer and make interceſſion for us in our nature[k], have a fellow-

26, 27. 28. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. &c.

b Rom. 3. 24, 25, 26. Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs, for the remiſſion of ſins. That he might be juſt, and the juſtifier of him who believeth in Jeſus.

c Eph. 1. 6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the Beloved.

d Tit. 2. 13, 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.

e John 15. 26. But when the Comforter is come, whom I will ſend unto you from the Father. John 16. 7. Chap. 14. 26.

f Luke 1. 68, 69, 71, 74. And hath raiſed up an horn of ſalvation for us, that we ſhould be ſaved from our enemies.

g Heb. 5. 9. He became the author of eternal ſalvation unto all them that obey him. Chap. 9. 11, 12. 13, 14, 15.

h Heb. 2. 16. For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham.

i Gal. 4. 4. God ſent forth his Son, made of a woman, made under the law. Rom. 5. 19—By the obedience of one ſhall many be made righteous.

k Heb. 2. 14. Forasmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him

feeling of our infirmities[l]; that we might receive the adoption of sons[m], and have comfort and access with boldness unto the throne of grace[n].

Q. 40. *Why was it requisite that the mediator should be God and man in one person?*

A. It was requisite that the mediator, who was to reconcile God and man, should himself be both God and man, and this in one person; that the proper works of each nature might be accepted of God for us[o], and relied on by us, as the works of the whole person[p].

Q. 41. *Why was our mediator called* Jesus?

A. Our mediator was called *Jesus*, because he saveth his people from their sins[q].

that had the power of death. Heb. 7. 24, 25. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

l Heb. 4. 15. For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

m Gal. 4. 5. To redeem them that were under the law, that we might receive the adoption of sons.

n Heb. 4. 15, 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

o Mat. 1. 21, 23. Behold a virgin shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Mat. 3. 17. This is my beloved Son, in whom I am well pleased.

p 1 Pet. 2. 6. Behold I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

q Mat. 1. 21. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

Q. 42. *Why was our mediator called* Christ?

A. Our mediator was called *Christ*, because he was anointed with the Holy Ghost above measure[r]; and so set apart, and fully furnished with all authority and ability[s], to execute the offices of a prophet[t], priest[v], and king of his church, in the estate both of his humiliation and exaltation[w].

Q. 43. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in his revealing to the church[x] in all ages, by his Spirit and word[y], in divers ways of administra-

r John 3. 34. God giveth not the Spirit by measure unto him. Psa. 45. 7. God thy God hath anointed thee with the oil of gladness above thy fellows.

s John 6. 27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Mat. 28. 19, 20.

t Acts 3. 21, 22. For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Luke 4. 18, 21.

v Heb. 5. 5, 6. So also Christ glorified not himself, to be made an high priest: but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Heb. 4. 14, 15.

w Isa. 9. 6. The government shall be upon his shoulder. Of the increase of his government and peace there shall be no end. Psa. 2. 6.

x John 1. 18. No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.

y 1 Pet. 1. 10, 12. Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you. Unto whom it was revealed that not unto them-

tion[z], the whole will of God[a], in all things concerning their edification and salvation[b].

Q. 44. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God[c], to be a reconciliation for the sins of his people[d]; and in making continual intercession for them[e].

Q. 45. *How doth Christ execute the office of a king?*

selves, but unto us they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven.

z Heb. 1. 1, 2. God who at sundry times, and in divers manners, spake in time past unto the fathers, by the prophets, hath in these last days spoken unto us by his Son.

a John 15. 15. But I have called you friends; for all things that I have heard of my Father, I have made known unto you.

b Eph. 4. 11, 12, 13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. John 20. 31.

c Heb. 9. 14. 28 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience—So Christ was once offered to bear the sins of many.

d Heb. 2. 17. That he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people.

e Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

A. Christ executeth the office of a king, in calling out of the world a people to himself[f]; and giving them officers[g], laws[h], and censures, by which he visibly governs them[i]; in bestowing saving grace upon his elect[k], rewarding their obedience[l], and correcting them for their sins[m], preserving and supporting them under all their temptations and sufferings[n], restraining and overcoming all their enemies[o], and powerfully ordering all things for his own glory[p], and their

f Isa. 55. 4, 5.—Behold thou shalt call a nation that thou knowest not, and nations that knew not thee, shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Gen. 49. 10.

g 1 Cor. 12. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Eph. 4. 11, 12.

h Isa. 33. 22. For the Lord is our judge, the Lord is our law-giver, the Lord is our king, he will save us.

i Mat. 18. 17, 18. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. 1 Cor. 5. 4. 5. 1 Tim. 5. 20. Tit. 3. 10.

k Acts 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins. Isa. 68. 18.

l Rev. 22. 12. And behold I come quickly; and my reward is with me, to give every man according as his work shall be. Mat. 25. 34, 35, 36. Rom. 2. 7.

m Rev. 3. 19 As many as I love I rebuke and chasten. Heb. 12. 6, 7.

n Isa. 63. 9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of old

o 1 Cor. 15. 25. For he must reign till he hath put all enemies under his feet. Psa. 110. throughout.

p Rom. 14. 11. As I live

good[q]; and alſo in taking vengeance on the reſt, who know not God, and obey not the goſpel[r].

Q. 46. *What was the eſtate of Chriſt's humiliation?*

A. The eſtate of Chriſt's humiliation was that low condition, wherein he, for our ſakes, emptying himſelf of his glory, took upon him the form of a ſervant, in his conception and birth, life, death, and after his death until his reſurrection[t].

Q. 47. *How did Chriſt humble himſelf in his conception and birth?*

A. Chriſt humbled himſelf in his conception and birth, in that, being from all eternity the Son of God in the boſom of the Father, he was pleaſed in the fulneſs of time to become the ſon of man, made of a woman of low eſtate, and to

ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God. Phil. 2. 11. And that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father.

q Rom. 8. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe.

r 2 Theſſ. 1. 8. In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt. Pſa. 2. 9. Thou ſhalt break them with a rod of iron, thou ſhalt daſh them in pieces like a potter's veſſel.

ſ Phil. 2. 6, 7, 8. Who being in the form of God, thought it not robbery to be equal with God: but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.

be born of her, with divers circumſtances of more than ordinary abaſement[t].

Q. 48. *How did Chriſt humble himſelf in his life?*

A. Chriſt humbled himſelf in his life, by ſubjecting himſelf to the law[v], which he perfectly fulfilled[w], and by conflicting with the indignities of the world[x], temptations of Satan[y], and infirmities in his fleſh; whether common to the nature of man, or particularly accompanying that his low condition[z].

Q. 49. *How did Chriſt humble himſelf in his death?*

A. Chriſt humbled himſelf in his death, in that having been betrayed by *Judas*[a], forſaken

2 Cor. 8. 9. For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich. Luke 1. 31. Acts 2. 24.

t John 1. 14. The Word was made fleſh and dwelt among us—v. 18. The only begotten Son, which is in the boſom of the Father. Luke 2. 7. And ſhe brought forth her firſt born ſon, and wrapped him in ſwaddling clothes, and laid him in a manger

v Gal. 4. 4. God ſent forth his Son, made of a woman, made under the law.

w Mat. 5. 17. Think not that I am come to deſtroy the law or the prophets; I am not come to deſtroy, but to fulfil, Rom. 5. 19.

x Pſal. 22. 6. But I am a worm, and no man; a reproach of men, and deſpiſed of the people. Iſa. 53. 2, 3. Heb. 12. 2. 3.

y Mat. 4. 1 to 12. Then was Jeſus led up of the Spirit into the wilderneſs, to be tempted of the devil, &c. Luke 4. v. 1 to 14.

z Heb. 2. 17, 18. Wherefore in all things it behoved him to be made like unto his brethren—For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted. Heb. 4. 15. Iſa. 52. 14.

by his disciples[b], scorned and rejected by the world[c], condemned by *Pilate*, and tormented by his persecutors[d]; having also conflicted with the terrors of death and the powers of darkness, felt and born the weight of God's wrath[e], he laid down his life an offering for sin[f], enduring the painful, shameful, and cursed death of the cross[g].

Q. 50. *Wherein consisted Christ's humiliation after his death?*

A. Christ's humiliation after his death, consisted in his being buried[h], and continuing in the state of the dead, and under the power of death till the third day[i], which hath been otherwise expressed in these words, *He descended into hell.*

a Mat. 27. 4.

b Mat. 26. 56. Then all the disciples forsook him, and fled.

c Isa. 53. 1. 3. He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

d Mat. 27. 26. And when he had scourged Jesus, he delivered him to be crucified. John 19. 34. Luke 22. 63, 64.

e Luke 22. 44. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. Mat. 27. 46. And about the ninth hour, Jesus cried with a loud voice,—Eli, Eli, lama sabachthani,—My God, my God, why hast thou forsaken me? Rom. 8. 32. Luke 22. 23.

f Isa. 53. 10. Thou shalt make his soul an offering for sin.

g Phil. 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Heb. 12. 2. Gal. 3. 13.

h 1 Cor. 15. 3, 4.

i Mat. 12. 40. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart

Q. 51. *What was the eſtate of Chriſt's exaltation?*

A. The eſtate of Chriſt's exaltation comprehendeth his reſurrection[k], aſcenſion[l], ſitting at the right hand of the Father[m], and his coming again to judge the world[n].

Q. 52. *How was Chriſt exalted in his reſurrection?*

A. Chriſt was exalted in his reſurrection, in that, not having ſeen corruption in death (of which it was not poſſible for him to be held[o]) and having the very ſame body in which he ſuffered, with the eſſential properties thereof[p] (but without mortality and other common infirmities belonging to this life) really united to his ſoul, he roſe again from the dead the third day by his own

of the earth. Pſal. 16. 10. compared with Acts 2. 24, 25, 26. Rom. 6. 9.

k 1 Cor. 15. 4. And that he roſe again the third day, according to the ſcriptures.

l Mark 16. 19. So then, after the Lord had ſpoken unto them, he was received up into heaven.

m Eph. 1. 20. And ſet him at his own right hand.

n Acts 1. 11. The ſame Jeſus who is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven. Acts 17. 31.

o Acts 2. 24. Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it. Pſal. 16. 10. For thou wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy one to ſee corruption.

p Luke 24. 39. Behold my hands and my feet, that it is I myſelf: handle me and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have.

q Rev. 1. 18. I am he that liveth and was dead; and behold I am alive for evermore. Amen; and have the keys of hell and of death.

power[r]; whereby he declared himself to be the Son of God[s], to have satisfied divine justice[t], to have vanquished death, and him that had the power of it[v], and to be Lord of quick and dead[w]. All which he did as a public person[x], the head of his church[y], for their justification[z], quickening in grace[a], support against enemies[b], and to assure them of their resurrection from the dead at the last day[c].

Q. 53. *How was Christ exalted in his ascension?*

r John 10. 18. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again.

s Rom. 1. 4. And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

t Rom, 8. 34. Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even at the right hand of God.

v Heb. 2. 14. That through death he might destroy him that had the power of death, that is the devil.

w Rom. 14. 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

x 1 Cor. 15. 21, 22. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

y Eph. 1. 20. 22. 23. And gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. Col. 1. 18.

z Rom. 4. 25. Who was delivered for our offences, and was raised again for our justification.

a Eph. 2. 1, 5, 6. Even when we were dead in sins, hath quickened us together with Christ. Col. 2. 12.

b 1 Cor. 15. 25, 26. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed is death.

c 1 Cor. 15. 20. But now is Christ risen from the dead, and become the first-fruits of them that slept.

A. Christ was exalted in his ascension, in that having, after his resurrection, often appeared unto, and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God[d], and giving them commission to preach the gospel to all nations[e]; forty days after his resurrection, he, in our nature, and as our head[f], triumphing over enemies[g], visibly went up into the highest heavens, there to receive gifts for men[h], to raise up our affections thither[i], and to prepare a place for us[k], where himself is and shall continue till his second coming at the end of the world[l].

Q. 54. *How is Christ exalted in his sitting at the right hand of God?*

d Acts 1. 2, 3. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

e Mat. 28. 19, 20. Go ye therefore and teach all nations, &c. Mark 16. 15.

f Heb. 6. 20. Whither the forerunner is for us entered, even Jesus, made an high priest for ever.—See also letter d.

g Eph. 4 8. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

h Acts 1. 9, 10, 11. While they beheld, he was taken up, and a cloud received him out of their sight. Psal. 68. 18. Thou hast ascended on high:—thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

i Col. 3 1. 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

k John 14. 1, 2. I go to prepare a place for you.

l Acts 3. 21. Whom the heaven must receive until the times of restitution of all things.

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father[m], with all fulness of joy[n], glory[o], and power over all things in heaven and earth[p]; and doth gather and defend his church, and subdue their enemies; furnisheth his ministers and people with gifts and graces[q], and maketh intercession for them[r].

Q. 55. *How doth Christ make intercession?*

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven[s], in the merit of his obedience and sacrifice on earth[t], declaring his will to have it applied to all believers[v], answering all accusati-

m Phil 2. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name.

n Acts 2. 28. Thou shalt make me full of joy with thy countenance. Compared with, Psa. 16. 11.

o John 17. 5. And now O Father, glorify thou me with thine own self, with the glory with I had with thee before the world was.

p Eph. 1. 22. And he hath put all things under his feet, and gave him to be head over all things to the church. 1. Pet. 3. 22.

q Eph. 4. 11. 12. Psa. 110. throughout.

r Rom. 8. 34.

s Heb. 9. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

t Heb. 1. 3. When he had by himself purged our sins, sat down on the right hand of the Majesty on high,

v John 17. 9, 20, 24 Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me.

ens against them[w]; and procuring for them quiet of conscience, notwithstanding daily failings[x], access with boldness to the throne of grace[y], and acceptance of their persons[z] and services[a].

Q. 56. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men[b], shall come again at the last day in great power[c], and in the full manifestation of his own glory, and of his Father's, with all his holy angels, with a shout, with the voice of the archangel, and with

w Rom. 8. 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

x 1 John 2. 1, 2. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. Rom. 5. 1.

y Heb. 4. 15, 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

z Eph. 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

a 1 Pet. 2. 5. Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. Rev. 8. 3, 4.

b Acts 3. 14, 15. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you, and killed the Prince of life.

c Mat. 24. 30. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

d Luke 9. 26. For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and his Father's, and of the holy angels. Mat. 25. 31.

the trumpet of God[e], to judge the world in righteousness[f].

Q. 57. *What benefits hath Christ procured by his mediation?*

A. Christ by his mediation hath procured redemption[g], with all other benefits of the covenant of grace[h].

Q. 58. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us[i], which is the work especially of God the Holy Ghost[k].

Q. 59. *Who are made partakers of redemption through Christ?*

A. Redemption is certainly applied, and effectually communicated, to all those for whom

e 1 Thess. 4. 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.

f Acts 17. 31. Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.

g Heb. 9. 12. Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

h 2 Cor. 1. 20. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

i John 1. 12. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name.

k Tit. 3. 5, 6. But according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. John 16. 7, 8.

Christ hath purchased it[l]; who are in time by the Holy Ghost enabled to believe in Christ, according to the gospel[m].

Q. 60. *Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?*

A. They who having never heard the gospel[n], know not Jesus Christ[o], and believe not in him, cannot be saved[p], be they never so diligent to frame their lives according to the light of nature[q], or the laws of that religion which they profess[r]; neither is there salvation in any other, but in

l John 6. 37, 39. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. And this is the Father's will who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. John 10. 15, 16. I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice. Eph 1. 13. 14.

m Eph. 2. 8. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God. John 3. 36.

n Rom. 10. 15. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

o 2 Thess. 1. 8, 9 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

p John 8. 24. If ye believe not that I am he, ye shall die in your sins. Mark 16. 16. He that believeth not shall be damned.

q 1 Cor. 1. 20, to 25.

r John 4. 22. Phil. 3. 4, to 10

Christ alone[f], who is the Saviour only of his body the church[t].

Q. 61. *Are all they saved who hear the gospel, and live in the church?*

A. All that hear the gospel, and live in the visible church, are not saved; but only they who are true members of the church invisible[v].

Q. 62. *What is the visible church?*

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion, and of their children[x].

Q. 63. *What are the special privileges of the visible church?*

A. The visible church hath the privilege of being under God's special care and government[y].

f Acts 4. 12. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

t Eph. 5. 23. Even as Christ is the head of the church; and he is the Saviour of the body.

v Rom. 9. 6. They are not all Israel, who are of Israel. Mat. 7. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven. Mat. 22. 14. John 12. 38, 39, 40.

w 1 Cor. 1. 2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Christ Jesus our Lord, theirs and ours. 1 Cor. 12. 13. Rom. 15. 9. to 13. Mat. 2. 19. 20.

x Acts 2. 39. For the promise is unto you and to your children. 1 Cor. 7. 14. Rom. 11. 16. Gen. 17. 7.

y Isa 4. 5, 6. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there

of being protected and preserved in all ages, notwithstanding the opposition of all enemies[z]; and of enjoying the communion of saints, the ordinary means of salvation[a], and offers of grace by Christ, to all members of it, in the ministry of the gospel, testifying that whosoever believes in him shall be saved[b], and excluding none that will come unto him[c].

Q. 64. *What is the invisible church?*

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head[d].

shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain. 1 Tim. 4. 10.

z Mat. 16. 18. And upon this rock I will build my church: and the gates of hell shall not prevail against it. Isa. 31. 4, 5. Zec. 12. 2, 3, 4, 8, 9. Exod. 3. 2, 3. Psal. 115. throughout.

a Acts 2. 42. They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

b Psa. 147. 19, 20. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Rom. 9. 4. Mark 16. 15, 16. Preach the gospel to every creature. He that believeth, and is baptized, shall be saved. Acts 16. 31. Isa. 45. 22. Rev. 22. 17.

c John 6. 37. And him that cometh to me, I will in no wise cast out.

d Eph. 1. 10. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. John 11. 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. John 10. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. Eph. 1. 22. 23.

Q. 65. *What special benefits do the members of the invisible church enjoy by Christ?*

A. The members of the invisible church, by Christ, enjoy union and communion with him in grace and glory[e].

Q. 66. *What is that union which the elect have with Christ?*

A. The union which the elect have with Christ is the work of God's grace[f], whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband[g]; which is done in their effectual calling[h].

Q. 67. *What is effectual calling?*

A Effectual calling is the work of God's almighty power and grace[i], whereby (out of his

e John 17. 21. That they all may be one, as thou, Father art in me, and I in thee; that they also may be one in us. —Eph. 2. 5, 6. 1 John 1. 3. And truly our fellowship is with the Father, and with his Son Jesus Christ. John 17. 24. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory.

f Eph. 2. 6, 7, 8. For by grace are ye saved, through faith: and that not of yourselves: it is the gift of God.

g 1 Cor. 6. 17. But he that is joined to the Lord, is one spirit. John 10. 28. And I will give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. Eph. 5. 23, 30 —Even as Christ is the head of the church.—For we are members of his body, of his flesh, and of his bones.

h 1 Cor. 1. 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1 Pet. 5. 10.

i Eph. 1. 18, 19, 20. That ye may know what is the hope of his calling—and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand

free and especial love to his elect, and from nothing in them moving him thereunto[k]) he doth in his accepted time invite and draw them to Jesus Christ, by his word and Spirit[l]; savingly enlightening their minds[m], renewing and powerfully determining their wills[n], so as they (although in themselves dead in sin) are hereby made willing and able, freely to answer his call, and to accept and embrace the grace offered and conveyed therein[o].

Q. 68. *Are the elect only effectually called?*

A. All the elect, and they only, are effectual-

in the heavenly places. 2 Tim. 1. 8, 9.—Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

k Tit 3. 4. 5. But after that the kindness and love of God our Saviour appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 2. 4 to 10. God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) Not of works, lest any man should boast. Rom. 9. 11.—According to election might stand, not of works, but of him that calleth.

l 2 Cor. 5. 20. Now then we are ambassadors for Christ, as though God did beseech *you* by us; we pray *you* in Christ's stead, be ye reconciled to God. 2 Cor. 6. 2. Behold, now is the accepted time: behold, now is the day of salvation. John 6. 44. No man can come to me, except the Father who hath sent me draw him: and I will raise him up at the last day. 2 Thess. 2. 13. 14. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

m Acts 26. 18. To open

ly called[p]; although others may be and of outwardly called by the ministry of the and have some common operations of the who, for their wilful neglect and contempt grace offered to them, being justly left i unbelief, do never truly come to Jesus Cl

Q. 69. *What is the communion in grace the members of the invisible church have with*

A. The communion in grace, which the bers of the invisible church have with Ch their partaking of the virtue of his mediati

their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in me.

n Ezek. 11. 19. And I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. Ezek. 36. 26, 27.

o John 6. 45. And they shall be all taught of God. Every man therefore, that hath heard and hath learned of the Father, cometh unto me. Phil. 2. 13. For it is God that worketh in you both to will and to do of his good pleasure, Deut. 30. 6. Eph. 2. 5.

p Acts 13. 48. And as many as were ordained to eternal life, believed.

q Mat. 22. 14. For many are called, but few are chosen.

r Mat. 13. 20. 21. But he that received the seed ny places, the same is heareth the word: yet not root in himself, bu for a while: for when tion, or persecution ar cause of the word, by he is offended. Heb. 6

f Psa. 81. 11, 12. people would not hea my voice: and Israe none of me: So I ga up unto their own hea and they walked in th counsels. John 12. 38 That the saying of Es prophet might be which he spake, Lo hath believed our repo to whom hath the arm Lord been revealed? fore they could not because Esaias said ag hath blinded their ey hardened their heart they should not see wi eyes, nor understand w heart, and be convert I should heal them.

their justification[t], adoption[v], sanctification, and whatever else in this life manifests their union with him[w].

Q. 70. *What is justification?*

A. Justification is an act of God's free grace unto sinners[x], in which he pardoneth all their sin, accepteth and accounteth their persons righteous in his sight[y]; not for any thing wrought in them, or done by them[z], but only for the perfect obedience and full satisfaction of Christ, by God imputed to them[a], and received by faith alone[b].

25, 26, 27. John 6. 64, 65. Prov. 1. 24 verse to the 32. Psalm 95. from verse 9 to the end.

t Rom. 8. 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

v Eph. 1. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself.

w 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

x Rom. 3. 22, 24, 25. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. Being justified freely by his grace, through the redemption that is in Jesus Christ. Rom. 4. 5.

y 2 Cor. 5. 19, 21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. 3. 22, 24, 25. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe.

z Eph. 1. 6 & 7. Wherein he hath made us accepted in the Beloved; In whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace. Rom 3. 28. Therefore we conclude, that a man is justified by faith without the deeds of the law.

a Rom. 3. 22, 24, 25. Being justified freely by his grace, through the redemption that is in Jesus Christ.——Whom God hath set forth to be a propitiation, through faith in his blood. Rom. 5. 17, 18, 19. Much more they who

Q. 71. *How is justification an act of (free grace?*

A. Although Christ, by his obedience death, did make a proper, real, and full faction to God's justice in the behalf of that are justified[c]: Yet in as much as God ac eth the satisfaction from a surety, whicl might have demanded of them; and did pr this surety, his only Son[d], imputing his ri

receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.—By the obedience of one, shall many be made righteous. Rom. 4. 6, 7, 8. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, &c.

b Rom. 5. 1. Therefore being justified by faith, we have peace with God. Acts 10. 43. To him gave all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins. Gal. 2. 16. Phil. 3. 9. Rom. 3. 25, 26.

c Mat. 20. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (or price of redemption) for many. See also 1 Tim. 2. 6, 1 Pet. 1. 18, 19. For as much as ye know that ye were not redeemed with corruptible things, as silver and gold:—but with the precious blood of Christ, as of a lamb without blemish and without spot. Rom. 5. 10. While we were y ners, Christ died for us.

d Dan. 9, 24, 26.—If 6, 10, 11, 12. And the hath laid on him the ir of us all. Yet it pleas Lord to bruise him, h put him to grief: wher shalt make his soul an o for sin, he shall see hi he shall prolong his day the pleasure of the Lor prosper in his hand. H see of the travail of hi and shall be satisfied.— fore will I divide him tion with the great, a shall divide the spoil wi strong: because he hatl ed out his soul unto deat he was numbered wi transgressors; and he b sins of many. Heb. 7. 22 much was Jesus made a of a better testament. 8. 32. He that spared own Son, but deliver up for us all, how shall with him also freely giv things?

ousness to them[e], and requiring nothing of them for their justification but faith[f], which also is his gift[g], their justification is to them of free grace[h].

Q. 72. *What is justifying faith?*

A. Justifying faith is a saving grace[i], wrought in the heart of a sinner by the Spirit[k] and word of God[l]; whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition[m], not only assenteth to the truth of the promise of the gospel[n], but receiveth and resteth upon Christ and his righteousness therein held

e 2 Cor. 5. 21. That we might be made the righteousness of God in him. Rom. 4. 11. 1 Cor. 1. 30.

f Rom. 3. 24, 25. Whom God hath set forth to be a propitiation, through faith in his blood. Acts 16. 31.

g Eph. 2. 8. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.

h Eph. 1. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

i Heb. 10. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

k 2 Cor. 4. 13. We having the same spirit of faith. Eph. 1. 17, 18, 19. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him.

l Rom. 10. 14, 17. So then faith cometh by hearing, and hearing by the word of God. Rom. 1. 16.

m John 16. 8, 9. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me. Acts 16. 30. Sirs, what must I do to be saved? Acts 2. 37. Eph. 2. 1. Acts 4. 12. Rom. 7. 9.

n Eph. 1. 13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation.

forth, for pardon of sin[o], and for the accepting and accounting of his person righteous in the sight of God for salvation[p].

Q. 73. *How doth faith justify a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it[q]; nor as if the grace of faith, or any act thereof, were imputed to him for his justification[r]; but only as it is an instrument, by which he receiveth and applieth Christ and his righteousness[s].

Q. 74. *What is adoption?*

A. Adoption is an act of the free grace of God[t], in and for his only Son Jesus Christ[v],

o Acts 10. 43. To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Acts 16. 31. John 1. 12.

p Phil. 3. 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Acts 15. 11. But we believe, that through the grace of the Lord Jesus Christ, we shall be saved even as they.

q Gal. 3. 11. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. Rom. 3. 28. Therefore we conclude, that a man is justified by faith without the deeds of the law.

r Rom. 4. 5. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Compared with Rom. 10. 10.

s John 1. 12. But as many as received him, to them gave he power to become the sons of God. Phil. 3. 9.

t 1 John 3. 1. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God.

v Eph. 1. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Gal. 4.

whereby all those that are justified are received into the number of his children[w], have his name put upon them[x], the Spirit of his Son given to them[y], are under his fatherly care and dispensations[z], admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory[a].

Q. 75. *What is sanctification?*

A. Sanctification is a work of God's grace, whereby they, whom God hath, before the foundation of the world, chosen to be holy, are, in time, through the powerful operation of his Spirit[b], applying the death and resurrection of Christ unto

4. 5. But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

w John 1. 12. But as many as received him, to them gave he power to become the sons of God.—

x Rev. 3. 12.—And I will write upon him my new name. 2 Cor. 6. 18.

y Gal. 4. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

z Psa. 103. 13. Like as a father pitieth his children, so the Lord pitieth them that fear him. Prov. 14. 26. In the fear of the Lord is strong confidence: and his children shall have a place of refuge. Mat. 6. 32.—For your heavenly Father knoweth that ye have need of all these things.

a Rom. 8. 17. And if children, then heirs; heirs of God, and joint heirs with Christ: If so be that we suffer with him, that we may be also glorified together. Heb. 6. 12.

b Eph. 1. 4. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: 1 Cor. 6, 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 2 Thess. 2. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning

them[c], renewed in their whole man after the image of God[d]; having the seeds of repentance unto life, and all other saving graces, put into their hearts[e], and those graces so stirred up, encreased and strengthened[f], as that they more and more die unto sin, and rise unto newness of life[g].

Q. 76. *What is repentance unto life?*

chosen you to salvation, through sanctification of the Spirit and belief of the truth

c Rom. 6. 4, 5, 6. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father; even so we also should walk in newness of life. For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection: &c. Phil. 3. 10.

d Eph. 4. 23, 24. And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness, and true holiness.

e Acts 11. 18 When they heard these things, they held their peace, and glorified God saying, Then hath God also to the Gentiles granted repentance unto life. 1 John 3. 9. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God.

f Jude 20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. Eph. 3. 16, 17, 18. That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man: that Christ may dwell in your hearts by faith: that ye being rooted and grounded in love, may be able to comprehend with all saints, &c. Col. 1. 10, 11. That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.

g Rom. 6. 4, 6, 14. Even so we also should walk in newness of life. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For sin shall not have dominion over you, for ye are not under the law, but under grace.

A. Repentance unto life is a saving grace[h], wrought in the heart of a sinner by the Spirit[i] and word of God[k], whereby out of the sight and sense, not only of the danger[l], but also of the filthiness and odiousness of his sins[m], and upon the apprehension of God's mercy in Christ, to such as are penitent[n], he so grieves for[o], and hates his sins[p], as

h 2 Tim. 2. 25. If God peradventure will give them repentance to the acknowledging of the truth.

i Zech. 12. 10. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him.

k Acts 11. 18, 20, 21. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. And some of them were men of Cyprus and Cyrene, who when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Psalm 110. 3. Thy people shall be willing in the day of thy power. Psalm 119. 7. to the 14th verse Acts 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 5. 37.

l Ezek. 18. 28, 30, 32. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Wherefore, O house of Israel, I will judge you every one according to his ways, saith the Lord God. Wherefore turn, and live ye. Luke 15. 17, 18. How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! Hos. 14. 6, 7.

m Ezek. 36. 31. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Ezek. 16. 61, 63. Then thou shalt remember thy ways, and be ashamed. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, Isa. 30. 22.

n Psal. 130. 3, 4, 5, 6, 7. If thou, Lord, shouldest mark iniquities; O Lord who shall stand? But there is forgiveness with thee, that thou mayest be feared. Joel 2. 12, 13. Rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Zec. 12. 10.

o Jer. 31. 18, 19. I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for

that he turns from them all to God, purp
and endeavouring constantly to walk with h
all the ways of new obedience[r].

Q. 77. *Wherein do justification and sanc*
tion differ?

A. Although sanctification be insepa
joined with justification[f], yet they differ, in
God, in justification, imputeth the righteou
of Christ[t]; in sanctification his Spirit inf

thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

p 2 Cor. 7. 11. For behold, this self same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!

q Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. Ezek. 14. 6. Repent, and turn yourselves from your idols, and turn away your faces from all your abominations 1 Kings 8. 47, 48. If they shall bethink themselves—and so return unto thee with all their heart and with al soul. 1 Sam. 7. 3.

r Psal. 119. 59. I thought on my ways, an ed my feet unto thy testim Therefore I esteem all th cepts concerning all thi be right, and I hate eve way. Luke 1. 6.

f 1 Cor. 6. 11. An were some of you: but washed, but ye are san but ye are justified i name of the Lord Jesus, the Spirit of our God.

1. 30. But of him are Christ Jesus, who of made unto us wisdom righteousness, and san tion, and redemption.

t Rom. 4. 6, 8 E David also describeth th sedness of the man unto God imputeth righte without works. Blessed man to whom the Lo not impute sin. 2 Cor. Rom. 3. 24.

grace, and enableth to the exercise thereof; in the former, sin is pardoned[w]; in the other, it is subdued[x]; the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation; the other is neither equal in all[z], nor in this life perfect in any[a], but growing up to perfection[b].

v Ezek. 36. 27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

w Rom. 3. 24, 25. Being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins.

x Rom. 6. 6, 14. Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For sin shall not have dominion over you: for ye are not under the law, but under grace.

y Rom. 8. 1, 33, 34. There is therefore now no condemnation to them who are in Christ Jesus. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?

z Heb 5. 12, 13, 14. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil 1 John 2. 12, 13, 14.

a 1 John 1. 8, 10. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us.

b 2 Cor. 7. 1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Philip. 3. 12, 13, 14. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which

Q. 78. *Whence ariſeth the imperfection of ſanctification in believers?*

A. The imperfection of ſanctification in believers ariſeth from the remnants of ſin abiding in every part of them, and the perpetual luſtings of the fleſh againſt the ſpirit; whereby they are often foiled with temptations, and fall into many ſins[c], are hindered in all their ſpiritual ſervices[d], and their beſt works are imperfect and defiled in the ſight of God[e].

Q. 79. *May not true believers, by reaſon of their imperfections, and the many temptations and ſins they are overtaken with, fall away from the ſtate of grace?*

A. True believers, by reaſon of the unchangeable love God[f], and his decree and covenant to give them perſeverance[g], their inſeparable union

are before, I preſs towards the mark, for the prize of the high calling of God in Chriſt Jeſus.

c Rom. 7. 18, 23. For I know that in me, (that is in my fleſh,) dwelleth no good thing; for to will is preſent with me; but how to perform that which is good, I find not. But I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſin which is in my members.

d Gal. 5. 17. For the fleſh luſteth againſt the ſpirit,—ſo that ye cannot do the things that ye would. Heb. 12. 1, Let us lay aſide every weight and the ſin which doth ſo eaſily beſet us.

e Iſa. 64. 6. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. Exod. 28. 38.

f Jer. 31. 3. I have loved thee with an everlaſting love; John 13. 1.

g Heb. 13. 20, 21. Now the God of peace, that brought again from the dead our

with Christ[h], his continual intercession for them[i], and the Spirit and seed of God abiding in them[k], can neither totally nor finally fall away from the state of grace[l], but are kept by the power of God through faith unto salvation[m].

Q. 80. *Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?*

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him[n],

Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect. 2 Sam. 23. 5.—Yet hath he made with me an everlasting covenant, ordered in all things, and sure. Isa. 54. 10.

h 1 Cor. 1. 8. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

i Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Luke 22. 32. But I have prayed for thee, that thy faith fail not.—

k 1 John. 3. 9. Whosoever is born of God, doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God. 1 John. 2. 27. But the anointing, which ye have received of him abideth in you: and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye shall abide in him.

l Jer. 32. 40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts that they shall not depart from me. John 10. 28. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

m 1 Pet. 1. 5. Who are kept by the power of God through faith unto salvation.—Phil. 1. 6.—He that hath begun a good work in you, will perform it until the day of Jesus Christ.

n 1 John 2. 3, And hereby we do know that we know him, if we keep his commandments. Acts 24. 16.

may, without extraordinary revelation, by faith grounded upon the truth of God's promiſes, and by the Spirit enabling them to diſcern in themſelves thoſe graces to which the promiſes of life are made[o], and bearing witneſs with their ſpirits that they are the children of God[p], be infallibly aſſured that they are in the eſtate of grace, and ſhall perſevere therein unto ſalvation[q].

Q. 81. *Are all true believers at all times aſſured of their preſent being in the eſtate of grace, and that they ſhall be ſaved?*

A. Aſſurance of grace and ſalvation not being of the eſſence of faith[r], true believers may wait

o 1 Cor. 2. 12. Now we have received not the ſpirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. 1 John 4. 13, 16. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 John 3. 14, 18, 19, 21, 24. We know that we have paſſed from death unto life, becauſe we love the brethren. Let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. Beloved, if our heart condemn us not, then have we confidence towards God. And he that keepeth his commandments dwelleth in him, and he in him: And hereby we know that he abideth in us by the Spirit which he hath given us.

p Rom. 8. 16. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God.

q 1 John 5. 13. Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.

r Eph 1. 13. In whom ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe.

before they obtain it[r]; and, after the enjoy-
thereof, may have it weakened and inter-
d, through manifold distempers, sins, temp-
s, and desertions[t]: yet are they never left
ut such a presence and support of the Spirit
od, as keeps them from sinking into utter
ir[v].

82. *What is the communion in glory, which the*
rs of the invisible church have with Christ?
The communion in glory, which the mem-
f the invisible church have with Christ, is in
ife[w], immediately after death[x], and at last

50. 10. Who is among
t fearcth the Lord, that
the voice of his ser-
hat walketh in darkness
th no light? let him
the name of the Lord,
y upon his God. Psa.
oughout.
. 77. 1. to the 12.
-Will the Lord cast off
r? and will he be fa-
le no more? Is his
clean gone for ever?
is promise fail for ever-
hath God forgotten to
cious? hath he in anger
p his tender mercies?
2, 3, 6. I sleep,—I have
my coat, how shall
on?—My beloved had
wn himself, and was
my soul failed when
e: I sought him, but
not find him; I called
him but he gave me no answer.
Psa. 31. 22. For I said in my
haste, I am cut off from before
thine eyes—Psa. 30. 6, 7.
and 51. 8, 12.

v Job 13. 15. Though he
slay me yet will I trust in
him.—Psa. 73. 13, 14, 15,
23. Nevertheless I am conti-
nually with thee: thou hast
holden me by my right hand. 1
John 3. 9 Isa. 14. 7. to
the 11. verse.

w 2 Cor. 3. 18 But we
all with open face beholding
as in a glass, the glory of the
Lord, are changed into the
same image, from glory to
glory; even as by the Spirit
of the Lord.

x Luke 23. 43. And Je-
sus said unto him, Verily I
say unto thee, To-day shalt
thou be with me in paradise.

perfected at the resurrection and day of ment[y].

Q. 83. *What is the communion in glory Christ, which the members of the invisible churc joy in this life?*

A. The members of the invisible church communicated to them, in this live, the first- of glory with Christ, as they are members c their head, and so in him are interested ir glory which he is fully possessed of[z]; and earnest thereof, enjoy the sense of God's l peace of conscience, joy in the Holy Ghost, hope of glory[b]. As on the contrary, ser God's revenging wrath, horror of conscienc a fearful expectation of judgment, are t wicked the beginning of the torments, they shall endure after death[c].

y 1 Thess. 4. 17. Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

z Eph. 2. 5, 6. Even when we were dead in sins, hath quickened us together with Christ,—and hath raised us up

Ghost which is given u 2 Cor. 1. 22. Who all sealed us, and given t nest of the Spirit in our

b Rom. 5. 1. 2. Th being justified by fai have peace with God, t our Lord Jesus Chri whom also we have ac faith into this grace we stand, and rejoice i

Q. 84. *Shall all men die?*

A. Death being threatened as the wages of in[d], it is appointed unto all men once to die[e]; for that all have sinned[f].

Q. 85. *Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it[g]; so that, although they die, yet it is out of God's love[h], to free them perfectly from sin and misery[i], and to make them capable of farther communion with Christ in glory, which they then enter upon[k].

nishment is greater than I can bear. Mat. 27. 4. I have sinned, in that I have betrayed the innocent blood. Heb. 10. 27. But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. Mark 9. 44. Where their worm dieth not, and the fire is not quenched. Rom. 2. 9.

d Rom. 6. 23. For the wages of sin is death.

e Heb. 9. 27. And as it is appointed unto all men once to die.—

f Rom. 5. 12.—So death passed upon all men, for that all have sinned.

g 1 Cor. 15. 26, 55, 56, 57. The last enemy that shall be destroyed is death—O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Heb. 2. 15.

h Isa. 57. 1, 2. The righteous is taken away from the evil to come. He shall enter into peace, they shall rest upon their beds. 2 Kings 22. 20. Behold, therefore, I will gather thee to thy fathers, and thou shalt be gathered into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place.

i Rev. 14. 13. Blessed are the dead who die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Eph. 5. 27.

k Luke 23. 43. And Jesus

Q. 86. *What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is in that their souls are then made perfect in holiness[l], and received into the highest heavens[m], where they behold the face of God in light and glory[n]; waiting for the full redemption of their bodies[o], which even in death continued united to Christ[p], and rest in their graves as in their beds[q], till at the last day they be again united to their souls[r]. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness; and their bodies kept in their graves,

said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. Phil. 1. 23. For I am in a straight betwixt two, having a desire to depart, and to be with Christ; which is far better.

l Heb. 12. 23. To the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect. 1 John 3. 2. Eph. 5. 27.

m 2 Cor. 5. 1, 6. 8. If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

n 1 John 3. 2. But we know, that when he shall appear we shall be like him; for we shall see him as he is. 1 Cor. 13. 12. Now we see through a glass darkly; but then face to face. Rev. 22. 4, 5. Mat. 5. 8.

o Rom. 8. 23. Waiting for the adoption, to wit, the redemption of our body. Psa. 16. 9. My flesh also shall rest in hope.

p 1 Thess. 4. 14. For if we believe that Jesus died, and rose again, even so them also who sleep in Jesus, will God bring with him.

q Isa. 57. 2. He shall enter into peace: they shall rest in their beds.

r Job 19. 26, 27. And though after my skin worms

as in their prisons, until the resurrection and judgment of the great day[f].

Q. 87. *What are we to believe concerning the resurrection?*

A. We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and unjust[t]. When they that are then found alive shall in a moment be changed; and the self same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ[v]. The bodies of the just,

destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.

f Luke 16. 23, 24. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham,—send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Acts 1. 25. From which Judas by transgression fell, that he might go to his own place. Jude 6. He hath reserved in everlasting chains under darkness, unto the judgment of the great day.

t Acts 24. 15. There shall be a resurrection of the dead, both of the just and unjust.

v 1 Cor. 15. 51, 52, 53. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible, must put on incorruption, and this mortal must put on immortality. 1 Thess. 4. 15, 16, 17. For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not prevent them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord. John 5. 28, 29.

by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, and incorruptible, and made like to his glorious body[w]: And the bodies of the wicked shall be raised up in dishonour by him as an offended judge[x].

Q. 88. *What shall immediately follow after the resurrection?*

A. Immediately after the resurrection shall follow the general and final judgment of angels and men[y]: The day and hour whereof no man

w 1 Cor. 15. 12, 22, 23, 42, 43, 44. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. [It is evidently the scope of the apostle's argument in this passage, to prove, that as all the natural seed of Adam, their covenant-head, were subjected to death by his offence; so all the spiritual seed of Christ, their new covenant head, shall be raised from death, to an immortal life of glory and blessedness, by virtue of his resurrection. It is therefore a perversion of the scripture, to adduce this text as a proof of universal redemption.] But every man in his own order: Christ the first fruits, afterwards they that are Christ's at his coming. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonour, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. Phil. 3. 22. Who shall change our vile body, that it may be fashioned like unto his glorious body. Dan. 12. 2.

x John 5. 27, 28, 29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. Dan. 12. 2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Mat. 25. 33.

y 2 Pet. 2. 4. For if God spared not the angels that sinned, but cast them down to

knoweth, that all may watch and pray, and be ever ready for the coming of the Lord[z].

Q. 89. *What shall be done to the wicked at the day of judgment?*

A. At the day of judgment, the wicked shall be set on Christ's left hand[a], and upon clear evidence, and full conviction of their own consciences[b], shall have the fearful but just sentence of condemnation pronounced against them[c]; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments both of body and soul, with the devil and his angels for ever[d].

hell, and delivered them into chains of darkness, to be reserved unto judgment. 2 Cor. 5. 10. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Rev. 20. 12.

z Mat. 24. 36, 42, 44. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Watch therefore, for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Luke 21. 35, 36.

a Mat. 23. 33. And he shall set the sheep on his right hand, but the goats on the left.

b Rom. 2. 15, 16. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another. In the day when God shall judge the secrets of all men by Jesus Christ, according to my gospel.

c Mat. 25. 41, 42, 43. Then shall he say also unto them on the left hand. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat.

d Mat. 25. 46. And these shall go away into everlasting

Q. 90. *What shall be done to the righteous at the day of judgment?*

A. At the day of judgment, the righteous, being caught up to Christ in the clouds[e], shall be set on his right hand, and there openly acknowledged and acquitted[f], shall join with him in the judging of reprobate angels and men[g]: and shall be received into heaven[h], where they shall be fully and for ever freed from all sin and misery[i]; filled with inconceivable joys[k]; made perfectly holy and happy both in body and soul, in the company of innumerable saints and angels[l], but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ,

punishment. 2 Thes. 1. 8, 9. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Luke 16. 16. John 3. 36. Mark 9. 43. 44. Mark 14. 21.

e 1 Thess. 4. 17. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air.

f Mat. 25. 33. And he shall set the sheep on his right hand. Mat. 10. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven.

g 1 Cor. 6. 2, 3. Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?

h Mat. 25. 34, 46. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—But the righteous into life eternal.

i Eph. 5. 27. That he might present it to himself a glorious church, not having spot or wrinkle. Rev. 21. 17. and 7. 17. And God shall wipe away all tears from their eyes. Rev. 14. 15.

k Psa. 16. 11. Thou wilt shew me the path of life; in thy presence is fulness of joy, at thy right hand are pleasures for evermore. 1 Cor. 2. 9.

l Heb. 12, 22, 23. But ye

of the Holy Spirit to all eternity[m]. And is the perfect and full communion, which the nbers of the invisible church shall enjoy ı Christ in glory, at the resurrection and of judgment.

:ome unto mouut Zion, ınto the city of the living , the heavenly Jerusalem, to an innumerable com- of angels, to the general ıbly and church of the first- , which are written in en, and to God the judge l, and to the spirits of just made perfect.

1 John 3. 2. Beloved, are we the sons of God, it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is. 1 Cor. 13. 12. For now we see through a glass darkly; but then face to face: Now I know in part; but then shall I know even as also I am known. 1 Thess. 4. 17. 18. So shall we ever be with the Lord. Wherefore, comfort one another with these words. Rev. 22. 3, 4, 5.

Having seen what the Scriptures principally teach us to believe concerning God, it follows to consider what they require as the duty of man.

Q. 91. *What is the duty which God requireth of man?*

A. The duty which God requireth of man is obedience to his revealed will[n].

Q. 92. *What did God at first reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the eſtate of innocence, and to all mankind in him, beſide a ſpecial command, not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law[o].

Q. 93. *What is the moral law?*

A. The moral law is the declaration of the will of God to mankind, directing and binding every one to perſonal, perfect, and perpetual conformity and obedience thereunto, in the frame and diſpoſition of the whole man, ſoul and body[p],

n Deut. 29. 29. The ſecret things *belong unto* the Lord our God: but thoſe *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law. Mich. 6. 8. 1 Sam. 15. 22.

o Rom. 10. 5. For Moſes deſcribeth the righteouſneſs which is of the law, that the man who doeth theſe things ſhall live by them. Rom. 2. 14, 15. Which ſhew the work of the law written in their hearts. Gen. 2. 17.

p Deut. 5. 1, 2, 3, 31, 33. Hear, O Iſrael, the ſtatutes and judgments which I ſpeak in your ears this day, that ye

and in performance of all those duties of holiness and righteousness which he oweth to God and man[q]: Promising life upon the fulfilling, and threatening death upon the breach of it[r].

Q. 94. *Is there any use of the moral law to man since the fall?*

A. Although no man since the fall can attain to righteousness and life by the moral law[s], yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate[t].

Q. 95. *Of what use is the moral law to all men?*

A. The moral law is of use to all men, to

may learn them, and keep and do them.—I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do them. Ye shall walk in all the ways which the Lord your God hath commanded you Luke 10. 26. 27. What is written in the law, how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 1 Thess. 5. 23. I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

q Luke 1. 75. In holiness and righteousness before him all the days of our life. Acts 24. 16. And herein do I exercise myself to have always a conscience void of offence toward God, and toward man.

r Rom. 10. 5. The man which doeth these things, shall live by them. Gal. 3. 10, 12. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

s Rom. 8. 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh. Gal. 2. 16. For by the works of the law shall no flesh be justified.

t 1 Tim. 1. 8. But we know that the law is good, if a man use it lawfully.

inform them of the holy nature and will of God[v], and of their duty, binding them to walk accordingly[w]; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts and lives[x], to humble them in the sense of their sin and misery[y], and thereby help them to a clearer sight of the need they have of Christ[z], and of the perfection of his obedience[a].

Q. 96. *What particular use is there of the moral law to unregenerate men?*

A. The moral law is of use to unregenerate

v Lev. 11. 44. 45. For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy: for I am holy. Lev. 20. 7 8. Rom. 7. 12. Wherefore the law is holy; and the commandment holy and just and good.

w Jam. 2. 10, 11. For whosoever shall offend in one point, he is guilty of all. Mich. 6. 8. What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

x Psa. 19. 11, 12. Moreover by them is thy servant warned —Who can understand his errors? Rom. 3. 20. For by the law is the knowledge of sin. Rom. 7. 7. I had not known sin, but by the law, for I had not known lust, except the law had said, Thou shalt not covet.

y Rom. 3. 9, 23. What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. For all have sinned, and come short of the glory of God. Rom. 7. 9. 13. When the commandment came, sin revived, and I died—That sin by the commandment might become exceeding sinful.

z Gal. 3. 21, 22. Is the law then against the promises of God? God forbid! For if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

a Rom. 10. 4. For Christ is the end of the law for righteousness to every one that believeth.

men, to awaken their consciences to flee from the wrath to come[b], and to drive them to Christ[c]; Or, upon their continuance in the estate and way of sin, to leave them inexcusable[d], and under the curse thereof[e].

Q. 97. *What special use is there of the moral law to the regenerate?*

A. Although they that are regenerate and believe in Christ, be delivered from the moral law as a covenant of works[f], so as thereby they are neither justified[g] nor condemned[h]: Yet, beside the general uses thereof common to them with all men, it is of special use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead

b 1 Tim. 1. 9, 10. Knowing this that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and sinners, &c. Rom. 7. 9.

c Gal. 3. 24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

d Rom. 1. 20. So that they are without excuse. Compared with Rom. 2. 15.

e Gal. 3. 10. For as many as are of the works of the law are under the curse.

f Rom 7. 4. 6. Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God; but now we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit, and not in the oldness of the letter. And 6. 14. For ye are not ununder the law, but under grace.

g Rom. 3. 20. Therefore by the deeds of the law there shall no flesh be justified in his sight.

h Rom. 8. 1, 33, 34. There is therefore now no condemnation to them that are in Christ Jesus: Who is he that condemneth?

and for their good[i]; and thereby to provoke them to more thankfulness[k], and to express the same in their greater care to conform themselves thereunto as the rule of their obedience[l].

Q. 98. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon mount *Sinai*, and written by him on two tables of stone[m]; and are recorded in the twentieth chapter of *Exodus*. The four first commandments containing our duty to God, and the other six our duty to man[n].

i Gal. 3. 13, 14. Christ hath redeemed us from the curse of the law, being made a curse for us. That we might receive the promise of the Spirit thro' faith. Rom. 8. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us. 2 Cor. 5. 21.

k Col. 1. 12, 13, 14. Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins. Luke 1. 68, 69, 74, 75.

l Rom. 7. 22. For I delight in the law of God, after the inward man. Tit. 2. 11. 12, 13, 14. For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Rom. 12. 2.

m Deut. 10. 4. And he wrote upon the tables, according to the first writing, the ten commandments. Exod. 34. 1, 2, 3, 4.

n Mat. 22. 37, 38, 39, 40. Jesus said unto him, Thou shalt

. 99. *What rules are to be observed for the understanding of the ten commandments?*

l. For the right understanding of the ten nandments, these rules are to be observed;

. That the law is perfect, and bindeth every to full conformity in the whole man unto righteousness thereof, and unto entire obece for ever; so as to require the utmost person of every duty, and to forbid the least ee of every sin[o].

. That it is spiritual, and so reacheth the rstanding, will, affections, and all other ers of the soul; as well as words, works, gestures[p].

. That one and the same thing, in divers res, is required or forbidden in several comdments[q].

he Lord thy God with heart, and with all thy and with all thy mind. s the first and great comment. And the second unto it, Thou shalt love ighbour as thyself. On wo commandments hang law and the prophets. sal. 19. 7. The law of rd is perfect. Jam. 2. 10. whosoever shall keep the law, and yet offend in oint, he is guilty of all. 5. 20. to the end. Whoshall say, (to his bro- Thou fool, shall be in r of hell-fire. Whosoever h on a woman to lust af- r, hath committed adultery with her already in his heart. But let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

p Rom. 7. 14. For we know that the law is spiritual. Deut. 6. 5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Mat. 22. 37, 38, 39. Mat. 12. 36, 37.

q Col. 3. 5. Mortify therefore your members which are upon the earth: fornication,

4. That as, where a duty is commanded, the contrary sin is forbidden[r]; and where a sin is forbidden, the contrary duty is commanded[s]: So, where a promise is annexed, the contrary threatening is included[t]; and, where a threatening is annexed, the contrary promise is included[v].

5. That what God forbids, is at no time to be done[w]; what he commands is always our

uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry. 1 Tim. 6. 8. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Exod. 20. 3, 4, 5. Amos 8. 5.

r Isa. 58. 13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Mat. 15. 4, 5, 6. For God commanded, saying, Honour thy father and mother: and, he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift by whatsoever thou mightest be profited by me, and honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. Deut. 6. 13. Compared with Mat. 4. 9, 10.

s Eph. 4. 28. Let him that stole, steal no more, but rather let him labour, &c.

t Exod. 20. 12. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Compared with Prov. 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

v Jer. 18 7. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: if that nation against whom I have pronounced, turn from their evil way, I will repent of the evil that I thought to do unto them. Exod. 20. 7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Compared with Psal. 15. 1, 4, 5. and with Psal. 24. 4, 5.

w Rom. 3. 8. And not ra-

duty[x]; and yet every particular duty is not to be done at all times[y].

6. That, under one ſin or duty, all of the ſame kind, are forbidden or commanded; together with all the cauſes, means, occaſions and appearances thereof, and provocations thereunto[z].

7. That what is forbidden or commanded to ourſelves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places[a].

8. That in what is commanded to others, we are bound, according to our places and callings,

her, as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil, that good may come; whoſe damnation is juſt. Heb. 11. 25.

x Deut. 4. 8, 9. Only take heed to thyſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the days of thy life: but teach them thy ſons, and thy ſons' ſons.

y Mat. 12. 7. But if ye had known what this meaneth, I will have mercy and not ſacrifice, ye would not have condemned the guiltleſs. Mark 14. 7.

z 1 Theſſ. 5. 22. Abſtain from all appearance of evil. Gal. 5. 26. Let us not be deſirous of vain glory, provoking one another, envying one another. Heb. 10. 24. Let us conſider one another, to provoke unto love and to good works. Col. 3. 21.

a Exod. 20. 10. But the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man ſervant, nor thy maid ſervant, nor thy cattle, nor thy ſtranger that is within thy gates. Gen. 18. 19. For I know him that he will command his children and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment. Deut. 6. 6, 7. And theſe words which I command thee this day, ſhall be in thine heart: and thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou rieſt up. Joſ. 24. 15.

to be helpful to them[b]; and to take heed of partaking with others in what is forbidden them[c].

Q. 100. *What special things are we to consider in the ten commandments?*

A. We are to consider in the ten commandments, the preface, the substance of the commandments themselves, and several reasons annexed to some of them the more to enforce them.

Q. 101. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is contained in these words, *I am the Lord thy God, which have brought thee out of the land of* Egypt, *out of the house of bondage*[d]. Wherein God manifesteth his sovereignty, as being Jehovah, the enternal, immutable, and almighty God[e]; having his being in and of himself[f], and giving being to all his words[g] and works[h]: And

b 2 Cor. 1. 24. Not for that we have dominion over your faith, but are helpers of your joy.

c 1 Tim. 5. 22. Lay hands suddenly on no man, neither be partaker of other mens, sins: keep thyself pure. Eph. 5. 11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

d Exod. 20. 2.

e Isa. 44. 6. Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God.

f Exod. 3. 14. And God said unto Moses, I AM that I AM: And he said thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

g Exod. 6. 3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them.

h Acts 17. 24, 28. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwell

that he is a God in covenant, as with *Israel* of old, so with all his people[i]; who as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thraldom[k]; and that therefore we are bound to take him for our God alone, and to keep all his commandments[l].

Q. 102. *What is the sum of the four commandments which contain our duty to God?*

A. The sum of the four commandments containing our duty to God, is to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind[m].

Q. 103. *Which is the first commandment?*

A. The first commandment is, *Thou shalt have no other gods before me*[n].

Q. 104. *What are the duties required in the first commandment?*

h not in temples made with hands—For in him we live, and move, and have our being.

i Gen. 17. 7. And I will establish my covenant between me and thee. Compared with Rom. 3. 29. Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

k Luke 1 74, 75. That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.

l 1 Pet. 1. 15, 16, 17, 18. But as he who hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear—Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation. Lev. 18. 30. and 19. 37. (See also letter k.)

m Luke 10. 27. Thou shalt love the Lord, &c.

n Exod. 20. 3.

A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God[o]; and to worship and glorify him accordingly[p]; by thinking[q], meditating[r], remembering[s], highly esteeming[t], honouring[v], adoring[w], choosing[x], loving[y], desiring[z], fearing of him[a]; believing him[b];

o 1 Chron. 28. 9. And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind. Deut. 26. 17. Thou hast avouched the Lord this day to be thy God. Isa. 43. 10. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. Jer 14. 22.

p Psa. 95. 6, 7. O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God, and we are the people of his pasture, and the sheep of his hand. Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve. Psa. 29. 2. Give unto the Lord the glory due unto his name: worship the Lord in the beauty of holiness.

q Mal. 3. 16. Then they that feared the Lord, spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name.

r Psa. 63. 6. When I remember thee upon my bed, and meditate on thee in the night watches.

s Eccl. 12. 1. Remember now thy Creator in the days of thy youth.

t Psa. 71. 19. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?

v Mal. 1. 6. If then I be a father, where is my honour?

w Isa. 45. 23. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me shall every knee bow, every tongue shall swear. Psa. 106. 21 and 96. throughout.

x Jos. 24. 15, 22. Ye are witnesses against yourselves that ye have chosen you the Lord to be your God, to serve him.

y Deut. 6 5. And thou shalt love the Lord thy God.

z Psa. 73. 25. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

a Isa. 8. 13. Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread.

b Exod. 14. 31. And the

trusting[c], hoping[d], delighting[e], rejoicing in him[f]; being zealous for him[g]; calling upon him; giving all praise and thanks[h], and yielding all obedience and submission to him with the whole man[i]; being careful in all things to please him[k], and sorrowful when in any thing he is offended[l]; and walking humbly with him[m].

Q. 105. *What are the sins forbidden in the first commandment?*

A. The sins forbidden in the first commandment are atheism, in denying, or not having a God[n]; idolatry, in having or worshipping more gods than one, or any with, or instead of the

people feared the Lord, and believed the Lord. Rom. 10. 11. Acts 10. 43.

c Isa. 26. 4. Trust ye in the Lord for ever. Psa. 40. 4.

d Psa. 130. 7. Let Israel hope in the Lord.

e Psa. 37. 5. Delight thyself also in the Lord.

f Psa. 32. 11. Be glad in the Lord, and rejoice ye righteous: and shout for joy, all ye that are upright in heart.

g Rom. 12. 11. Fervent in spirit, serving the Lord. Rev. 3. 19. Be zealous therefore. Num. 25. 11.

h Phil. 4. 6. But in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

i Jer. 7. 23. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you. Jam. 4. 7. Submit yourselves therefore to God. Rom. 12. 1.

k 1 John 3. 22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

l Neh. 13. 22. And it grieved me sore. Psa. 73. 21. Thus my heart was grieved. Psa. 119. 136. Rivers of waters run down mine eyes; because they keep not thy law. Jer 31. 18, 19.

m Mich. 6. 8. And to walk humbly with thy God.

n Psa. 14. 1. The fool hath said in his heart, There is no God. Eph. 2. 12 And without God in the world.

true God[o]; the not having and vouching him for God, and our God[p]; the omission or neglect of any thing due to him, required in this commandment[q]; ignorance[r], forgetfulness[s], misapprehensions[t], false opinions[v], unworthy and wicked thoughts of him[w]; bold and curious searchings into his secrets[x]; all prophaneness[y],

o Jer. 2. 27, 28. Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth. Where are thy gods that thou hast made thee?—for according to the number of thy cities are thy gods, O Judah. Compared with 1 Thess. 1, 9.

p Psa. 81. 11. But my people would not hearken to my voice and Israel would none of me.

q Isa. 43. 22, 23, 24. But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices.

r Jer. 4. 22. For my people is foolish, they have not known me, they are sottish children, and they have no understanding: they are wise to do evil, but to do good they have no knowledge. Hos. 4. 1, 6. For the Lord hath a controversy with the inhabitants of the land; because there is no truth, nor mercy, nor knowledge of God in the land. My people are destroyed for lack of knowledge.

s Jer. 2. 32. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number. Psa. 50. 22.

t Acts 17. 23, 29. For as I passed by, and beheld your devotions I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship him declare I unto you. We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

v Isa. 40. 18. To whom then will ye liken God? or what likeness will ye compare unto him?

w Psa. 50. 21. These things hast thou done, and I kept silence: thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

x Deut. 29. 29. The secret things belong unto the Lord our God.

y Tit. 1. 16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and to every good work reprobate. Heb. 12. 16.

ıtred of God[z], self-love[a], self-seeking[b], and all her inordinate and immoderate setting of our ind, will or affections upon other things, and king them off from him in whole or in part[c]; ıin credulity[d], unbelief[e], heresy[f], misbelief[g], istrust[h], despair[i]; incorrigibleness[k], and insenbleness under judgments, hardness of heart[m], ride[n], presumption[o], carnal security[p], tempting

z Rom. 1. 30. Backbiters, ıters of God, despiteful, proud, ɔasters.

a 2 Tim. 3. 2 For men shall : lovers of their ownselves, ɔvetous, &c.

b Phil. 2. 21. For all seek ıeir own, not the things which 'e Jesus Christ's.

c 1 John 2. 15, 16, Love not ıe world, neither the things ıat are in the world; if any an love the world, the love the Father is not in him. Sam. 2. 29. And honourest ıy sons above me. Col. 3, 2, 5.

d 1 John 4. 1. Beloved, beeve not every spirit, but try ıe spirits whether they are of od; because many false proıets are gone out into the orld.

e Heb. 3. 12. Take heed ethren, lest there be in any you an evil heart of unbeef, in departing from the livg God.

f Gal. 5. 20. Idolatry, witchraft, hatred, variance, emuıtions, wrath, strife, seditions, erefies. Tit. 3. 10.

g Acts 26. 9. I verily thought rith myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

h Psal. 78. 22. Because they believed not in God, and trusted not in his salvation.

i Gen. 4. 13. And Cain said, My punishment is greater than I can bear.

k Jer. 5. 3. Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock, they have refused to return.

l Isa. 42. 25. Yet he knew not; —yet he laid it not to heart.

m Rom. 2. 5. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

n Jer. 13. 15. Hear ye, and give ear, be not proud; for the Lord hath spoken.

o Psa. 19. 13. Keep back thy servant also from presumptuous sins:—then shall I be—innocent from the great transgression.

p Zeph. 1. 12. And punish

of God[q]: using unlawful means[r], and trusting in lawful means[s]; carnal delights and joys[t]; corrupt, blind, and indiscreet zeal[v]; lukewarmness[w], and deadness in the things of God[x]; estranging ourselves, and apostatizing from God[y]; praying, or giving any religious worship, to saints, angels, or any other creatures[z]; all compacts and consulting with the devil[a], and

the men that are settled on their lees: that say in their heart, The Lord will not do good, nor will he do evil.

q Mat. 4. 7. Thou shalt not tempt the Lord thy God.

r Rom. 3. 8. And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil that good may come?

s Jer. 17. 5. Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

t 2 Tim. 3. 4. Traitors, heady, high-minded, lovers of pleasures more than lovers of God.

v Gal. 4. 17. They zealously affect you, but not well; Rom. 10. 2. For I bear them record, that they have a zeal of God, but not according to knowledge. John 16. 2. Luke 9. 54, 55.

w Rev. 3. 16. So then, because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth.

x Rev. 3. 1. I know thy works that thou hast a name, that thou livest, and art dead.

y Ezek. 14. 5. Because they are all estranged from me through their idols. Isa. 1. 4, 5. They have forsaken the Lord, they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more.

z Hos. 4. 12. My people ask counsel at their stocks, and their staff declareth unto them: Rev. 19. 10. And I fell at his feet to worship him; and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God. Col. 2. 18. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Rom. 1. 25.

a Lev. 20. 6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. 1 Sam. 28. 7, 11. Compared with 1 Chron. 10. 13, 14.

earkening to his ſuggeſtions[b]; making men the ›rds of our faith and conſcience[c]; ſlighting nd deſpiſing God, and his commands[d]; reſiſting nd grieving of his Spirit[e], diſcontent and im- atience at his diſpenſations, charging him ›oliſhly for the evils he inflicts on us[f]; and ſcribing the praiſe of any good we either are, ave, or can do, to fortune[g], idols[h], ourſelves[i], r any other creature[k].

Q. 106. *What are we eſpecially taught by theſe ›ords* (before me) *in the firſt commandment?*

A. Theſe words *(before me)* or before my ıce, in the firſt commandment, teach us, that

b Acts 5. 3. But Peter ſaid, nanias, why hath Satan filled ıine heart, to lie to the Ho- Ghoſt, and to keep back ırt of the price of the land?

c 2 Cor. 1. 24. Not for that 'e have dominion over your ıith, but are helpers of your ry. Mat. 23. 9.

d Deut. 32. 15. Then he ırſook God that made him, nd lightly eſteemed the rock f his ſalvation. Prov. 13. 13. Vhoſo deſpiſeth the word, ſhall e deſtroyed: but he that fear- th the commandment, ſhall be ewarded. 2 Sam. 12. 9.

e Acts 7. 51. Ye ſtiff-necked nd uncircumciſed in heart and ars, ye do always reſiſt the Holy Ghoſt. Eph. 4. 30. And rieve not the holy Spirit of God.

f Pſa. 73. 2, 3, 13, 14, 15, 22. But as for me my feet were almoſt gone, my ſteps had well nigh ſlipt. For I was envious at the fooliſh, when I ſaw the proſperity of the wicked, &c.

g 1 Sam. 6. 7, 8, 9. But if not, then ſhall we know that it is not his hand that ſmote us, it was a chance that happened to us.

h Dan. 5. 23. And thou haſt praiſed the gods of ſilver and gold, of braſs, iron, wood and ſtone, which ſee not, nor hear, nor know; and the God, in whoſe hand thy breath is, and whoſe are all thy ways, haſt thou not glorified.

i Deut. 8. 17. And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth. Dan. 4. 30.

k Hab. 1. 16. Therefore they ſacrifice unto their net, and burn incenſe unto their drag.

God, who ſeeth all things, taketh ſpecial notice of, and is much diſpleaſed with, the ſin of having any other god: That ſo it may be an argument to diſſuade from it, and to aggravate it as a moſt impudent provocation[l]; as alſo to perſuade us to do as in his ſight, whatever we do in his ſervice[m].

Q. 107. *Which is the ſecond commandment?*

A. The ſecond commandment is, *Thou ſhalt not make unto thee any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou ſhalt not bow down thyſelf to them, nor ſerve them; For I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: And ſhewing mercy unto thouſands of them that love me, and keep my commandments*[n].

Q. 108. *What are the duties required in the ſecond commandment?*

A. The duties required in the ſecond com-

l Pſa. 44. 20, 21. If we have forgotten the name of our God, or ſtretched out our hands to a ſtrange god: Shall not God ſearch this out? for he knoweth the ſecrets of the heart. Ezek. 8. 5. to the end of the chapter. And behold northward, at the gate of the altar, this image of jealouſy in the entry. But turn thee yet again, and thou ſhalt ſee greater abominations.

m 1 Chron. 28. 9. And thou, Solomon, my ſon, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts.

n Exod. 20. 4, 5, 6.

dment are, the receiving, obſerving, and ing pure and entire, all ſuch religious wor- and ordinances as God hath inſtituted in his l[o]; particularly prayer and thankſgiving in name of Chriſt[p]; the reading, preaching and ing of the word[q]; the adminiſtration and re- ng of the ſacraments[r]; church-government diſcipline[ſ]; the miniſtry and maintenance

Deut. 32. 46, 47. Set your unto all the words which ſy among you this day; ye ſhall command your en to obſerve, to do all ords of this law. Mat. 28. Teaching them to obſerve ings whatſoever I have anded you. 1 Tim. 6. 4. That thou keep this andment without ſpot, ukeable, until the appear- our Lord Jeſus Chriſt. 42.

Phil. 4. 6. Be careful for ng: but in every thing by and ſupplication with ſgiving, let your requeſts de known unto God. Eph.

Deut. 17. 18, 19. That he write him a copy of this a book,—and it ſhall be him, and he ſhall read n all the days of his life: 15. 21. For Moſes—hath ry city them that preach being read in the ſyna- s every ſabbath-day. 2 4. 2. Preach the word, tant in ſeaſon, out of ſea- ſon; reprove, rebuke, exhort, with all long-ſuffering and doc- trine. James 1. 21, 22.—Re- ceive with meekneſs the in- grafted word. Acts 10. 33.

r Mat. 28. 19. Go ye there- fore and teach all nations, bap- tizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. 1 Cor. 11. from the 23d to the 30th verſe. For I have received of the Lord, that which alſo I delivered un- to you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread, &c.

ſ Mat. 16. 19. And I will give unto thee the keys of the kingdom of heaven; and what- ſoever thou ſhalt bind on earth ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in hea- ven. And John 20. 23. Mat. 18. 15, 16, 17. And if he ſhall neglect to hear them, tell it unto the church: but if he ne- glect to hear the church, let him be unto thee as an heathen man and a publican. 1 Cor. 5. 1 Cor. 12. 28.

thereof[t]; religious fasting[v]; swearing by the name of God[w]; and vowing unto him[x]: As also the disapproving, detesting, opposing all false worship[y]; and, according to each one's place and calling, removing it, and all monuments of idolatry[z].

Q. 109. *What are the sins forbidden in the second commandment?*

A. The sins forbidden in the second commandment are, all devising[a], counselling[b], command-

t Eph. 4. 11, 12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. 1 Tim. 5. 17, 18. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and The labourer is worthy of his reward. 1 Cor. 9. 1, to 15.

v Joel 2. 12, 13. Therefore also now saith the Lord, Turn ye even to me with all your heart; and with fasting, and with weeping, and with mourning. 1 Cor. 7. 5. That ye may give yourselves to fasting and prayer.

w Deut. 6. 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

x Psa. 76. 11. Vow and pay unto the Lord your God. Isa. 19. 21 Psa. 116. 14, 18.

y Acts 17. 6, 17. Now while Paul waited for them at Athens, his spirit was stirred within him, when he saw the city wholly given to idolatry. Psa. 16. 4. Their sorrows shall be multiplied that hasten after another God: their drink-offerings of blood will I not offer, nor take up their names into my lips.

z Deut. 7. 5. Isa. 30. 22.

a Num. 15. 39. And it shall be unto you for a fringe that ye may look upon it, and remember all the commandments of the Lord, and do them: And that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring.

b Deut. 13. 6, 7, 8. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and

ıg[c], uſing[d], and any wiſe approving any religi-
us worſhip not inſtituted by God himſelf[e]; the
ıaking any repreſentation of God, of all or of
ny of the three perſons, either inwardly in our
ıind, or outwardly in any kind of image or like-
eſs of any creature whatſoever[g]: all worſhip of it[h],

rve other Gods, (which thou aſt not known, thou, nor thy thers:)—thou ſhalt not con-nt unto him, nor hearken un-ı him: neither ſhall thine ye pity him, neither ſhalt ıou ſpare, neither ſhalt thou ınceal him.

c Hoſ. 5. 11, Ephraim is op-reſſed-in judgment, becauſe he 'illingly walked after the com-ıandment. Micah 6. 16. For he ſtatutes of Omri are kept.

d 1 Kings 11. 33. Becauſe ıat they have forſaken me, and ave worſhipped Aſhtoreth. 1 Kings 12. 33. So he offered up-n the altar which he had made ı Bethel, the fifteenth day of ıe eighth month, even the ıonth which he had deviſed of is own heart, and ordained a aſt unto the children of Iſrael, nd he offered upon the altar, nd burnt incenſe.

e Deut. 12. 30, 31, 32. Take eed to thyſelf that thou be not ıared by following them, af-ır that they be deſtroyed be-ore thee, and that thou en-uire not after their gods, ſay-ıg, How did theſe nations rve their gods? Even ſo will do likewiſe. What thing ſoever I command you, obſerve to do it; thou ſhalt not add thereto, nor diminiſh from it.

g Deut. 4. 15, 16, 17, 18, 19. Take ye therefore good heed unto yourſelves, (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in Horeb, out of the midſt of the fire,) leſt ye corrupt yourſelves, and make you a graven image, the ſimilitude of any figure. Acts 17. 29. Foraſmuch then as we are the offſpring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone, graven by art and man's device. Rom. 1. 21, 22, 23, 25. But became vain in their imaginations,—and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds. Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen.

h Gal. 4. 8. Howbeit, then when ye knew not God, ye did ſervice unto them who by nature are no gods. Dan. 3. 18.

or God in it or by it[i]; the making of any representation of feigned deities[k], and all worship of them, or service belonging to them[l]; all superstitious devices[m], corrupting the worship of God[n], adding to it, or taking from it[o], whether invented and taken up of ourselves[p], or received by tradition from others[q], though under the title of antiquity[r], custom[s], devotion[t];

i Exod. 32. 5. And when Aaron saw it, he built an altar before it, and Aaron made proclamation and said, To-morrow is a feast to the Lord.

k Exod. 32. 8. They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

l 1 Kings 18. 26, 28. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. Isa. 65. 11.

m Acts 17. 22. Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things, ye are too superstitious. Col. 2. 21, 22, 23. (Touch not, taste not, handle not: which all are to perish with the using) after the commandments and doctrines of men. Which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh.

n Mal. 1. 7, 8, 14. Ye offer polluted bread upon mine altar. But cursed be the deceiver who hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: For I am a great King, saith the Lord of Hosts, and my name is dreadful among the heathen.

o Deut. 4. 2. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you.

p Psa. 106. 39. Thus were they defiled with their own works, and went a whoring with their own inventions.

q Mat 15. 9. But in vain they do worship me, teaching for doctrines the commandments of men.

r 1 Pet. 1. 18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers.

s Jer. 44. 17. But we will certainly do whatsoever thing

good intent, or any other pretence whatsoever[v]; simony[w], sacrilege[x]; all neglect[y], contempt[z], hindering[a], and opposing the worship and ordinances which God hath appointed[b].

Q. 110. *What are the reasons annexed to the second commandment, the more to enforce it?*

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the*

goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem.

t Isa. 65. 3, 4, 5. A people that provoketh me to anger continually to my face, that sacrificeth in gardens, and burneth incense upon altars of brick;—Who eat swine's flesh, and broth of abominable things is in their vessels; who say, Stand by thyself, come not near me, for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Gal. 1. 13. 14. How that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

v 1 Sam. 13. 11, 12. I forced myself therefore, and offered a burnt-offering. 1 Sam. 15. 21. But the people (said Saul) took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

w Acts 8. 18, 19. 22. And when Simon saw that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money.

x Rom. 2. 22. Thou that abhorrest idols, dost thou commit sacrilege? Mal. 3. 8. Will a man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? In tythes and offerings.

y Exod. 4. 24, 25, 26. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.

z Mat. 22. 5. But they made light of it, and went their ways, one to his farm, another to his merchandize. Mal. 1.

children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my commandments[c]; are, beside God's sovereignty over us, and propriety in us[d], his fervent zeal for his own worship[e], and his revengeful indignation against all false worship, as being a spiritual whoredom[f]; accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations[g], and esteeming the observers

7, 13. Ye offer polluted bread upon mine altar—Ye say The table of the Lord is contemptible—Ye said also, Behold what a weariness is it! and ye have snuffed at it, saith the Lord of Hosts; and ye brought that which was torn, and the lame, and the sick.

a Mat. 23. 13. But woe unto you scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

b Acts 13. 44, 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 1 Thess. 2. 15, 16.

c Exod. 20. 5, 6.

d Psa. 45. 11. He is thy Lord, and worship thou him. Rev. 15. 3, 4. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.

e Exod. 34. 13, 14. But ye shall destroy their altars, break their images, and cut down their groves. For thou shalt worship no other God; for the Lord whose name is jealous, is a jealous God.

f 1 Cor. 10. 20, 21, 22. But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than he? Deut. 32. 16. 17, 18, 19. Jer. 7. 18, 19, 20. Ezek. 16. 26, 27.

g Hos. 2. 2, 3. 4. Plead with your mother, plead; for she is

of it such as love him and keep his commandments, and promising mercy to them unto many generations[h].

Q. 111. *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his name in vain*[i].

Q. 112. *What is required in the third commandment?*

A. The third commandment requires, that the name of God, his titles, attributes[k], ordinances[l], the word[m], sacraments[n], prayer[o],

not my wife, neither am I her husband; let her therefore put away her whoredoms,—and her adulteries from between her breasts: lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms.

h Deut. 5. 29. O that there were such an heart in them, that they would fear me, and keep all my commandments, always, that it might be well with them, and with their children for ever!

i Exod. 20. 7.

k Mat. 6. 9. After this manner therefore pray ye;—Our Father who art in heaven, hallowed be thy name. Deut. 28. 58. That thou mayest fear this glorious and fearful name, The Lord thy God. Psa. 68. 5. Extol him that rideth upon the heavens by his name, Jah. Psa. 29. 2. Rev. 15. 3, 4. (See above in d.)

l Eccl. 5. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Mal. 2. 4.

m Psa. 138. 2. I will worship towards thy holy temple and praise thy name, for thy loving kindness and for thy truth; for thou hast magnified thy word above all thy name.

n 1 Cor. 11. from verse 23, to 30. But let a man examine himself, and so let him eat of

oaths[p], vows[q], lots[r], his works[s], and whatsoever else there is whereby he makes himself known, be holily and reverently used in thought[t], meditation[v], word[w] and writing[x]; by an holy profession[y], and answerable conversation[z], to the glory of God[a], and the good of ourselves[b], and others[c].

that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.

o 1 Tim. 2. 8. I will therefore that men pray every where, lifting up holy hands without wrath and doubting.

p Jer. 4. 2. And thou shalt swear, the Lord liveth in truth, in judgment, and in righteousness.

q Eccl. 5. 2, 4. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth:—When thou vowest a vow unto the Lord, defer not to pay.

r Acts 1. 24, 26. And they prayed, and said, Thou Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen. And they gave forth their lots, and the lot fell upon Matthias.

s Job 36. 24. Remember that thou magnify his work, which men behold.

t Mal. 3. 16. And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

v Psal. 8, throughout. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained: What is man, that thou art mindful of him? O Lord our Lord, how excellent is thy name in all the earth!

w Psal. 105. 2, 5. Talk ye of all his wondrous works. Col. 2. 17.

x Psal. 102. 18. This shall be written for the generation to come: and the people which shall be created, shall praise the Lord.

y 1 Pet. 3. 15. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Mich. 4. 5. We will walk in the name of the Lord our God for ever and ever.

z Phil. 1. 27. Only let your conversation be as it becometh the gospel of Christ.

a 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

b Jer. 32. 39. And I will give them one heart, and one way, that they may fear me for ever, for the good of them.

c 1 Pet. 2. 12. Having your conversation honest among the

Q. 113. *What are the sins forbidden in the third commandment?*

A. The sins forbidden in the third commandment are, the not using of God's name as is required[d]; and the abuse of it in an ignorant[e], vain[f], irreverent, profane[g], superstitious[h], or wicked mentioning or otherwise using his titles, attributes[i], ordinances[k], or works[l]; by blasphemy[m];

Gentiles: that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation.

d Mal. 2. 2. And if ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings.

e Acts 17. 23. Whom therefore ye ignorantly worship—

f Prov. 30. 9. Lest I be full, and deny thee, and say, Who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain.

g Mal. 1. 6, 7, 12. If then I be a father, where is mine honour? And if I be a master, where is my fear? saith the Lord of Hosts unto you, O priests, that despise my name. But ye have profaned it, in that ye say, The table of the Lord is polluted, and the fruit thereof, even his meat is contemptible. Mal. 3. 14.

h Jer. 7. 4, 9, 10, 14, 31. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these. Col. 2. 20, 21, 22.

i Exod. 5. 2. And Pharaoh said, Who is the Lord, that I should obey his voice, to let Israel go? Psa. 139. 20. For they speak against thee wickedly, and thine enemies take thy name in vain.

k Psa. 50. 16, 17. But unto the wicked God saith, What hast thou to do to declare my statutes? or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee.

l Isa. 5. 12. And the harp and the viol, the tabret and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

m 2 Kings 19. 22. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. Lev. 24. 11.

perjury[n]; all sinful cursing[o], oaths[p], vows[q], and lots[r]; violating of our oaths and vows, if lawful[s]; and fulfilling them, if of things unlawful[t]; murmuring and quarrelling, at[u], curious prying into[w], and misapplying of God's decrees[x] and providences[y]; misinterpreting[z], misapplying[a], or any

n Zech. 5. 4. And it shall enter into the house of a thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it.

o Rom. 12. 14. Bless and curse not. 1 Sam. 17. 43. 2 Sam. 16. 5.

p Jer. 5. 7. Thy children have forsaken me, and sworn by them that are no gods: Jer. 23. 10. For because of swearing the land mourneth.

q Deut. 23. 18. Thou shalt not bring the hire of a whore, or the price of a dog into the house of the Lord thy God for any vow. Acts 23. 12, 14. And when it was day, certain of the Jews banded together, and bound themselves with a curse, saying, that they would neither eat nor drink till they had killed Paul.

r Esth. 3. 7. and 9. 24. They cast Pur, that is, the lot, before Haman, from day to day,—Because Haman—had devised against the Jews to destroy them, and had cast Pur.

s Psa. 24. 4. Who hath not lifted up his soul unto vanity, nor sworn deceitfully. Ezek. 17. 16, 18, 19. Surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

t Mark 6. 26. And the king was exceeding sorry, yet for his oath's sake, and for their sakes who sat with him, he would not reject her. 1 Sam. 25. 22, 32, 33, 34.

v Rom. 9. 14, 19, 20. Is there unrighteousness with God? God forbid. Why doth he yet find fault? For who hath resisted his will? Nay, but, O man, who art thou that replieſt against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus?

w Deut. 29. 29. The secret things belong unto the Lord.

x Rom. 3. 5, 7, 8. But if our unrighteousness commend the righteousness of God; what shall we say? Is God unrighteous who taketh vengeance?—For if the truth of God hath more abounded through my lye unto his glory, why yet am I also judged as a sinner?

y Eccl. 8. 11. Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil. Psa. 73. 12, 13.

z Mat. 5. 21. to the end.

a Ezek. 13. 22. Because with

way perverting the word, or any part of it[b], to profane jests[c], curious and unprofitable questions, vain janglings, or the maintaining of false doctrines[d]; abusing it, the creatures, or any thing contained under the name of God, to charms[e], or sinful lusts and practices[f]; the maligning[g], scorning[h], reviling[i], or any ways opposing of

lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.

b 2 Pet. 3. 16. In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction. Mat. 22. 24. to the 31st verse. Ye do err, not knowing the scriptures, nor the power of God.

c Jer. 43. 34, 36, 38.

d 1 Tim. 6. 4, 5, 20. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth.--Avoiding profane and vain babblings, and oppositions of science, falsely so called. 2 Tim. 2. 14. Charging them before the Lord, that they strive not about words, to no profit, but to the subverting of the hearers. Tit. 3. 9.

e Deut. 18. 10, 11, 12, 13, 14. There shall not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. Acts 9. 13.

f 2 Tim. 6. 3, 4. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. Jude 4. Rom. 13. 13, 15. 1 Kings 21. 9, 10.

g Acts 13. 45. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 1 John 3. 12.

h 2 Pet. 3. 3. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts. Psa. 1. 1. Nor sitteth in the seat of the scornful.

i 1 Pet. 4. 4. Wherein they think it strange, that you run

God's truth, grace, and ways[k]; making profession of religion in hypocrisy, or for sinister ends[l]; being ashamed of it[m], or a shame to it, by uncomfortable[n], unwise[o], unfruitful[p] and offensive walking[q] or backsliding from it[r].

Q. 114. *What reasons are annexed to the third commandment?*

A. The reasons annexed to the third commandment, in these words, *(the Lord thy God,)* and

not with them to the same excess of riot, speaking evil of you.

k Acts 13. 45, 46, 50. See in letter h. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. Acts 4. 18. And commanded them not to speak at all, nor teach in the name of Jesus. Acts 19. 9. 1 Thess. 2. 16. Heb. 10. 29.

l 2 Tim. 3. 5. Having a form of godliness, but denying the power thereof. Mat. 23. 14. Woe unto you scribes and Pharisees, hypocrites; for ye devour widows' houses, and for a pretence make long prayers. Mat. 6. 1, 2, 3, 5, 16.

m Mark 8. 38. Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Fatheir, withthe holy angels.

n Psa. 73. 14, 15. For all the day long have I been plagued, and chastened every morning.

o Eph. 5. 15, 16, 17. See then that ye walk circumspectly, not as fools, but as wise— Wherefore be ye not unwise, but understanding what the will of the Lord is. 1 Cor. 5. 5, 6.

p Isa. 5. 4. What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? 2 Pet. 1. 8, 9.

q Rom. 2. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles, through you.

r Gal. 3. 1, 3. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among

for the Lord will not hold him guiltless that taketh his name in vain[f]) are, because he is the Lord and our God, therefore his name is not to be profaned, or any way abused by us[t]; especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment[v], albeit many such escape the censures and punishments of men[w].

Q. 115. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the sabbath-day and hallowed it*[x].

you? Are ye so foolish? Having begun in the spirit, are ye now made perfect by the flesh? Heb. 6. 6.

f Exod. 20. 7.

t Lev. 19. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God. I am the Lord.

v Deut. 28. 58, 59. If thou shalt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord thy God; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance. Zech. 5. 2, 3, 4. Ezek. 36. 21, 22, 23.

w 1 Sam. 2. 12, 17, 22. 1 Sam. 3. 13.

x Exod. 20. 8, 9, 10, 11.

Q. 116. *What is required in the fourth commandment?*

A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian sabbath[y], and in the New Testament called *The Lord's day*[z].

Q. 117. *How is the sabbath or Lord's day to be sanctified?*

A. The sabbath, or Lord's day, is to be sanctified by an holy resting all that day[a], not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful[b]; and making it our

y Gen. 2. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work. 1 Cor. 16. 1, 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. Acts 20. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow. John 20. 19, to 27. Mat. 5. 17, 18. Isa. 56. 2, 4, 6, 7. Blessed is the man that doeth this,—that keepeth the sabbath from polluting it.

z Rev. 1. 10. I was in the Spirit on the Lord's day.

a Exod. 20. 8, 10. Remember the sabbath-day to keep it holy.—In it thou shalt not do any work, thou, nor thy son, &c.

b Exod. 16. 25, to 29. And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day which is the sabbath, in it

t to ſpend the whole time (except ſo much
ıs is to be taken up in works of neceſſity and
c) in the public and private exerciſes of
worſhip[d]. And, to that end, we are to
e our hearts, and with ſuch foreſight, dili-
and moderation, to diſpoſe, and ſeaſon-
o diſpatch our worldly buſineſs, that we
ɔe the more free and fit for the duties of
ay[e].

all be none. Jer. 17. 21,
us ſaith the Lord, Take
yourſelves, and bear
en on the ſabbath-day,
g it in by the gates of
m. Neither carry forth
n out of your houſes on
ath-day, neither do ye
rk, but hallow ye the
day as I commanded
thers. Neh. 13. 15. to
verſe. In thoſe days
me treading wine-preſſes
abbath, and bringing in
and lading aſſes; as
e, grapes, and figs, and
mer of burdens. Then
ded with the nobles of
and ſaid unto them,
vil thing is this that ye
d profane the ſabbath-

at. 12. 1, to the 14th
At that time Jeſus went
ſabbath-day through
, and his diſciples were
gred, and began to pluck
s of corn, and to eat.
en the Phariſees ſaw it
id unto him, Behold thy
s do that which is not
lawful to do upon the ſabbath-day. But he ſaid unto them, &c.

d Lev. 23. 3. Six days ſhall work be done, but the ſeventh day is the ſabbath of reſt, an holy convocation. Iſa. 58. 13. And call the ſabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words. Luke 4. 16. And, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read. Acts 20. 7.

e Exod. 20. 8. Remember the ſabbath-day, to keep it holy. Luke 23. 54, 56. And that day was the preparation, and the ſabbath drew on. Neh. 13. 19. And it came to paſs, that when the gates of Jeruſalem began to be dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath.

Q. 118. *Why is the charge of keeping the sabbath more specially directed to governors of families and other superiors?*

A. The charge of keeping the sabbath is more specially directed to governors of families and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oft-times to hinder them by employments of their own[f].

Q. 119. *What are the sins forbidden in the fourth commandment?*

A. The sins forbidden in the fourth commandment are, all omissions of the duties required[g], all careless, negligent, and unprofitable performing of them, and being weary of them[h]; all prophaning the day by idleness, and doing that which is in itself sinful[i]; and by all needless

f See above in h. Exod. 20. 10. In it (the sabbath) thou shalt not do any work, thou, nor thy son, &c. Exod. 23. 12. That thine ox and thine ass may rest, and the son of thine handmaid, and the stranger may be refreshed. Exod. 16. 22, 25, 29.

g Ezek. 22. 26 Her priests have violated my law, and have profaned mine holy things;—and have hid their eyes from my sabbaths, and I am profaned among them.

h Ezek. 33. 30, 31, 32. And they come unto thee as the people cometh, and they sit before thee as my people, and hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. Mal. 1. 13. Ye said also, Behold what a weariness is it? and ye have snuffed at it, saith the Lord of Hosts; and ye brought that which was torn, and the lame, and the sick; Amos 8. 5. Acts 20. 7, 9.

i Ezek. 23. 39. Moreover, this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my sabbaths

works, words, and thoughts, about our worldly employments and recreations[k].

Q. 120. *What are the reasons annexed to the fourth commandment, the more to enforce it?*

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, *six days shalt thou labour and do all thy work*[l]: from God's challenging a special propriety in that day, *the seventh is the sabbath of the Lord thy God*[m]: from the example of God, who *in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day:* and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it; *wherefore the Lord blessed the sabbath day, and hallowed it*[n].

Q. 121. *Why is the word* remember *set in the beginning of the fourth commandment?*

A. The word *remember* is set in the beginning of the fourth commandment[n], partly because of

k Jer. 17. 24. 27. But if ye will not hearken unto me, to hallow the sabbath-day, and not to bear a burden:—then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and shall not be quenched. Isa. 58. 13.

l Exod. 20. 9.

m Exod. 20. 10.

n Exod. 20. 11.

o Exod. 20. 8.

the great benefit of remembering it, we being thereby helped in our preparation to keep it[p]; and, in keeping it, better to keep all the rest of the commandments[q], and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion[r]: and partly because we are ready to forget it[s], for that there is less light of nature for it[t], and yet it restraineth our natural liberty in things at other times lawful[v]; that it cometh but once in seven days, and many

p Exod. 16. 23. To-morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe. Luke 23.54. 56. And that day was the preparation, and the sabbath drew on. Compared with Mark 15. 42. And now when the even was come, because it was the preparation, that is, the day before the sabbath. Neh. 13. 19.

q Ezek. 20. 12, 19, 20. Moreover,—I gave them my sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them. And hallow my sabbaths: and they shall be a sign between me and you, that ye may know that I am the Lord your God.

r Gen. 2. 2, 3. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work, which God created and made. Psalm 118. 22, 24. The stone which the builders refused is become the head stone of the corner. This is the day which the Lord hath made, we will rejoice and be glad in it. Rev. 1 10. I was in the Spirit on the Lord's day. Heb. 4. 9.

s Ezek. 22. 26. Her priests have violated my law:—and have hid their eyes from my sabbaths.

t Neh. 9. 14. And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant.

v Exod. 34. 21. Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time, and in harvest thou shalt rest.

worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it[w]; and that Satan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety[x].

Q. 122. *What is the sum of the six commandments which contain our duty to man?*

A. The sum of the six commandments which contain our duty to man, is, to love our neighbour as ourselves[y], and to do to others what we would have them do to us[z].

Q. 123. *Which is the fifth commandment?*

A. The fifth commandment is, *honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee*[a].

Q. 124. *Who are meant by* father *and* mother, *in the fifth commandment?*

A. By *father* and *mother*, in the fifth com-

w Exod. 20 9. Six days shalt thou labour. Amos 8. 5. When will the new moon be gone—and the sabbath that we may set forth wheat?

x Lam. 1. 7, Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her, the adversaries saw her, and did mock at her sabbaths. Neh. 13. from verse 15, to 23. In those days saw I in Judah some treading wine-presses on the sabbath. Jer. 17. 21, 22, 23.

y Mat. 22. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

z Mat. 7. 19. Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

a Exod. 20. 12.

mandment, are meant not only natural parents, but all superiors in age[d] and gifts; and especially such as by God's ordinance are over us in place of authority, whether in family[e], church[f], or commonwealth[g].

Q. 125. *Why are superiors stiled* father *and* mother?

A. Superiors are stiled *father* and *mother*, both to teach them in all duties towards their inferiors, like natural parents, to express love and tenderness to them, according to their several relations[h]; and to work inferiors to a greater

b Prov. 23. 22, 25. Hearken unto thy father that begat thee, and despise not thy mother when she is old. Thy father and thy mother shall be glad: and she that bare thee shall rejoice. Eph. 6. 1, 2.

c 1 Tim. 5. 1, 2. Rebuke not an elder, but intreat him as a father, and the younger men as brethren; the elder women as mothers, the younger as sisters.

d Gen. 4. 20, 21. And Adah bare Jabal: He was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. Gen. 45. 8. And he hath made me a father to Pharaoh.

e 2 Kings 5. 13. And his servant came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?

f Gal. 4. 19. My little children, of whom I travail in birth again until Christ be formed in you. 2 Kings 2. 12. And Elisha saw it, and he cried, My father, my father! the chariot of Israel, and the horsemen thereof. 2 Kings 13. 14.

g Isa. 49. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers.—

h Eph. 6. 4. And ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 1 Thess. 2. 7, 8, 11. But we were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls,

ngnesſ and cheerfulneſs in performing their
:s to their ſuperiors, as to their parents[i].

). 126. *What is the general ſcope of the fifth nandment?*

ſ. The general ſcope of the fifth command-
ıt is the performance of thoſe duties which
mutually owe in our ſeveral relations, as in-
ɔrs, ſuperiors, or equals[k].

). 127. *What is the honour that inferiors owe ɪperiors?*

ſ. The honour which inferiors owe to their
:riors is, all due reverence in heart[l], word[n],
behaviour[n]; prayer and thankſgiving for

ſe ye were dear unto us.
: know how we exhorted
:omforted, and charged
one of you, as a father
his children. Num. 11.
2, 16.
Cor. 5. 14, 15, 16. I
not theſe things to ſhame
but as my beloved ſons I
you: for though ye
ten thouſand inſtructors
riſt, yet have ye not many
s: for in Chriſt Jeſus
e begotten you through
oſpel. Wherefore I be-
you be ye followers of

Eph. 5. 21. Submitting
elves one to another in the
of God. 1 Pet. 2. 17.
ur all men. Love the
erhood. Fear God. Ho-
the king. Rom. 12. 10.
Be kindly affectioned one to
another, with brotherly love,
in honour preferring one ano-
ther.

l Mal. 1. 6. A ſon honoureth
his father, and a ſervant his
maſter. If then I be a father,
where is mine honour? and if
I be a maſter, where is my
fear? Lev. 19. 3. Ye ſhall
fear every man his mother and
his father.

m Prov. 31. 28. Her chil-
dren ariſe up, and call her
bleſſed: her huſband alſo, and
he praiſeth her. 1 Pet. 3. 6.
Even as Sarah obeyed Abraham,
calling him lord.—

n Lev. 19. 32. Thou ſhalt
riſe up before the hoary-head,
and honour the face of the old
man. 1 Kings 2. 19. And ſhe
ſat on his right hand.

them; imitation of their virtues and graces[p]; willing obedience to their lawful commands and counsels[q]; due submission to their corrections; fidelity to[r], defence[s] and maintainance of their persons and authority, according to their several ranks, and the nature of their places[v]; bearing

o 1 Tim. 2. 1, 2. I exhort therefore that first of all, supplications, prayers intercessions, and giving of thanks be made for all men: For kings, and for all that are in authority —

p Heb. 13. 7. Remember them who have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Phil. 3. 17. Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample.

q Eph. 6. 1, 2, 5, 6, 7. Children obey your parents in the Lord:—Servants be obedient to them that are your masters, according to the flesh. 1 Pet. 2. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors. Rom. 13. from 1 to 6. Heb. 13. 17. Prov. 4 3, 4. and 23. 22.

r Heb. 12. 9. Furthermore, we have had fathers of our flesh, who corrected us, and we gave them reverence. 1 Pet. 2. 18, 19, 20. Servants be subject to your masters, with all fear,—but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God,

s Tit. 2. 9, 10. Exhort servants to be obedient unto their own masters, and to please them well in all things not answering again. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

t 1 Sam. 26. 15, 16. Wherefore then hast thou not kept thy lord the king? As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. 2 Sam. 18 3. Esth. 6. 2.

v Mat. 22. 21. Render—unto Cæsar the things which are Cæsar's. Rom. 13. 6, 7. For this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. 1 Tim. 5. 17, 18. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine—Thou shalt not muzzle the ox that treadeth out the corn: and the labourer is worthy of his reward. Gal. 6. 6. Gen. 45. 11. and 47. 12.

with their infirmities, and covering them in love[w], that so they may be an honour to them and to their government[x].

Q. 128. *What are the sins of inferiors against their superiors?*

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them[y]; envying at[z], contempt of[a], and rebellion[b] against their persons[c] and places[d], in their lawful counsels[e], commands and corrections[f];

w Gen. 9. 23. And Shem and Japheth took a garment and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. 1 Pet. 2. 18. Prov. 23. 22.

x Psa. 127. 3, 4, 5. Lo children are an heritage of the Lord. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. Prov. 31. 23. Her husband is known in the gates, when he sitteth among the elders of the land.

y Mat. 15. 4, 5, 6. But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me, and honour, not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

z Num. 11. 28, 29. And Moses said unto him, Envieſt thou for my sake? Would to God that all the Lord's people were prophets.

a 1 Sam. 8. 7. For they have not rejected thee, but they have rejected me, that I should not reign over them. Isa. 3. 5. The child shall behave himself proudly against the ancient, and the base against the honourable.

b 2 Sam. 15. from verse 1 to 12. And it came to pass after this, that Absalom prepared him chariots and horses, &c.

c Exod. 21. 15. And he that smiteth his father or his mother shall be surely put to death.

d 1 Sam. 10. 27. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents.

e 1 Sam. 2. 25. Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

cursing, mocking[g], and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government[h].

Q. 129. *What is required of superiors towards their inferiors?*

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love[i], pray for[k], and bless their inferiors[l]; to instruct[m], counsel and admonish them[n]; countenancing[o], commend-

f Deut. 21. 18, 19, 20. 21. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die.

g Prov. 30 11. There is a generation that curseth their father, and doth not bless their mother. Verse 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

h Prov. 19. 26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach

i Col. 3. 19. Husbands love your wives, and be not bitter against them. Tit 2. 4.

k 1 Sam. 12. 23. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you Job 1. 5.

l 1 Kings 8. 55, 56. And he stood, and blessed all the congregation of Israel, with a loud voice. Gen 49. 28.

m Deut. 6. 6, 7. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

n Eph. 6. 4. And ye fathers provoke not your children unto wrath; but bring them up in the nurture and admonition of the Lord.

o 1 Pet. 3. 7. Likewise ye husbands dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

ng[p], and rewarding such as do well[q]; and discountenancing[r], reproving, and chastising such s do ill[s], protecting[t], and providing for them ll things necessary for soul[v], and body[w]: And, y grave, wise, holy, and exemplary carriage, o procure glory to God[x], honour to themselves[y], nd so to preserve that authority which God hath ut upon them[z].

Q. 130. *What are the sins of superiors?*

A. The sins of superiors are, beside the neglect of the duties required of them[a], an inordi-

p Rom. 13. 3. For rulers are ot a terror to good works, but o the evil—Do that which is ood, and thou shalt have raise of the same. 1 Pet. 2. 4.

q Esth. 6. 3. And the king aid, What honour and dignity ath been done to Mordecai or this?

r Rom. 13. 4. He is the minister of God—a revenger to xecute wrath upon him that oeth evil.

s Prov. 29. 15. The rod nd reproof give wisdom: but child left to himself, bringeth is mother to shame. Rom. 3. 4.

t Job 29. from the 12th verse o the 18th. Because I delivred the poor that cried, and he fatherless, and him that ad none to help him, &c. Isa. . 10, 17. Relieve the oppressed, judge the fatherless, plead or the widow.

v Eph. 6. 4. See above in letter n.

w 1 Tim. 5. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

x 1 Tim. 4. 12. Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Tit. 2. 3, 4, 5.

y 1 Kings 3. 28 And all Israel heard of the judgment that the king had judged, and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

z Tit. 2. 15. These things speak and exhort, and rebuke with all authority. Let no man despise thee.

a Ezek. 34. 2, 3, 4. Should not the shepherds feed the flocks? The diseased have ye

nate seeking of themselves[b], their own glory[c], ease, profit, or pleasure[d], commanding things unlawful[e], or not in the power of inferiors to perform; counselling[g], encouraging[h], or favouring them in that which is evil[i]; dissuading, discouraging or discountenancing them in that which is good[k]; correcting them unduly[l]; care-

not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.

b Phil. 2. 21. For all seek their own, not the things which are Jesus Christ's.

c John 5. 44. How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only? John 7. 18.

d Isa. 56. 10, 11. His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, who can never have enough. Deut. 17. 17. Neither shall he greatly multiply to himself silver and gold.

e Acts 4. 17, 18. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. Dan. 3. 4, 5, 6.

f Exod. 5. from verse 10, to the 19th. There shall no straw be given you, yet shall ye deliver the tale of brick. Mat. 23. 2, 4.

g Mat. 14. 8. compared with Mark 6. 24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

h Jer. 5. 30, 31 A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so: and what will ye do in the end thereof? 2 Sam. 13. 28.

i Jer. 6. 13, 14. From the prophet even unto the priest, every one dealeth falsely. They have healed also the hurt of —my people slightly, saying, Peace, peace, when there is no peace. Ezek. 13. 9, 10.

k John 7. 46, 47, 48, 49. The officers answered, Never man spake like this man: Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. John 9. 28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

l 1 Pet. 2. 19, 20. For this is thank-worthy, if a man for

s expoſing, or leaving them to wrong, tempta-
n and danger[m]; provoking them to wrath[n];
any way diſhonouring themſelves, or leſſening
ir authority, by an unjuſt, indiſcreet, rigorous
remiſs behaviour[o].

Q. 131. *What are the duties of equals?*

A. The duties of equals are, to regard
: dignity and worth of each other[p], in giving
nour to go one before another[q]; and to re-
ce in each other's gifts and advancement as
eir own[r].

ſcience toward God endure
ef, ſuffering wrongfully.
r what glory is it, if when
be buffeted for your faults
take it patiently? But if
en ye do well, and ſuffer
it, ye take it patiently, this
cceptable with God. Heb.
10. They verily for a few
s chaſtened us after their
n pleaſure: but he for our
ofit, that we might be parta-
s of his holineſs. Deut 25. 3.
n Lev. 19. 29. Do not pro-
ute thy daughter. Iſa. 58. 7.
it not to deal thy bread to
: hungry, and that thou
ng the poor that are caſt
; to thy houſe? When thou
ſt the naked that thou cover
n, and that thou hide not
ſelf from thine own fleſh?
n. 33. 11, 26.

Eph. 6. 4. And ye fathers pro-
te not your children to wrath.

o Gen. 9. 21. And he drank
the wine, and was drunken,
d he was uncovered within
tent. 1 Kings 12. 13. And
king (Rehoboam) anſwered
: people roughly, and for-
k the old men's counſel that
they gave him; and ſpake to
them after the counſel of the
young men, ſaying, My father
made your yoke heavy, and I
will add to your yoke: my fa-
ther alſo chaſtiſed you with
whips, but I will chaſtiſe you
with ſcorpions. 1 Kings 1. 6.
And his father had not diſ-
pleaſed him at any time in
ſaying, Why haſt thou done ſo?
1 Sam. 3. 13. For I have told
him, (Eli) That I will judge his
houſe for ever for the iniquity
which he knoweth, becauſe
his ſons made themſelves vile,
and he reſtrained them not.

p 1 Pet. 2. 17. Honour all
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q Rom. 12. 10. In honour
preferring one another. Phil.
2. 3.—In lowlineſs of mind, let
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Q. 132. *What are the sins of equals?*

A. The sins of equals are, beside the neglect of the duties required[s], the undervaluing of the worth[t], envying the gifts[v], grieving at the advancement or prosperity one of another[w]; and usurping pre-eminence one over another[x].

Q. 133. *What is the reason annexed to the fifth commandment, the more to enforce it?*

A. The reason annexed to the fifth commandment, in these words, *that thy days may be long upon the land which the Lord thy God giveth thee*[y], is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment[z].

Q. 134. *Which is the sixth commandment?*

s Rom. 13. 8. Owe no man any thing, but to love one another, for he that loveth another hath fulfilled the law.

t Prov. 14. 21. He that despiseth his neighbour sinneth; but he that hath mercy on the poor, happy is he. Isa. 65. 5. Which say, Stand by thyself, come not near to me, for I am holier than thou. 2 Tim. 3. 3.

v Acts 7. 9. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him. Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another.

w 1 John 3. 12. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Mat. 20. 15. Is thine eye evil because I am good? Num. 12. 2. Esth. 6. 12, 13. Luke 15. 28, 29.

x Mat. 20. 25, 16, 27. But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them: but it shall not be so among you. 3 John 9. Luke 22. 24, 25, 26.

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z Eph. 6. 2, 3. Honour thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. Deut. 5. 16. 1 Kings 8. 25.

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c Job 29. 13. The blessing of him that was ready to perish came upon me. 1 Kings 18. 4.

d 1 Sam. 19. 4, 5. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David, because he hath not sinned against thee, and because his works have been to thee-ward very good—Wherefore wilt thou sin against innocent blood, to slay David without a cause. Jer. 26. 15, 16. Acts 23. 21, 27.

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i Prov. 24. 11, 12. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every

creations[f]; by charitable thoughts[t], love[v], compassion[w], meekness, gentleness, kindness[x]; peaceable[y], mild and courteous speeches and behaviour[z]; forbearing, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil[a]; comforting and succouring the distressed, and protecting and defending the innocent[b].

Q. 136. *What are the sins forbidden in the sixth commandment?*

A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves or

fore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.

y Rom. 12. 18. If it be possible, as much as in you lieth, live peaceably with all men.

z 1 Pet. 3. 8, 9. Be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing. 1 Cor. 4. 12. 13. Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat.

a Col. 3. 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. Jam. 3. 17. The wisdom that is from above is,—gentle and easy to be entreated. 1 Pet. 2. 20. If when ye do well and suffer for it ye take it patiently; this is acceptable with God. Rom. 12. 20. If thine enemy hunger, feed him: if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Mat. 5. 24.

b 1 Thess. 5. 14. Comfort the feeble minded, support the weak. Mat. 25. 35, 36. I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Job 31. 19, 20. Isa. 58. 7. Prov. 31. 8, 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Plead the cause of the poor and needy.

c Acts 16. 28. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Prov. 1. 18.

them; imitation of their virtues and graces[p]; willing obedience to their lawful commands and counsels[q]; due submission to their corrections; fidelity to[r], defence[t] and maintainance of their persons and authority, according to their several ranks, and the nature of their places[v]; bearing

o 1 Tim. 2. 1, 2. I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: For kings, and for all that are in authority —

p Heb. 13. 7. Remember them who have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Phil. 3. 17. Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample.

q Eph. 6. 1, 2, 5, 6, 7. Children obey your parents in the Lord:—Servants be obedient to them that are your masters, according to the flesh. 1 Pet. 2. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors. Rom. 13. from 1 to 6. Heb. 13. 17. Prov. 4 3, 4. and 23. 22.

r Heb. 12. 9. Furthermore, we have had fathers of our flesh, who corrected us, and we gave them reverence. 1 Pet. 2. 18, 19, 20. Servants be subject to your masters, with all fear,—but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God,

s Tit. 2. 9, 10. Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

t 1 Sam. 26. 15, 16. Wherefore then hast thou not kept thy lord the king? As the Lord liveth, ye are worthy to die, because ye have not kept your master, the Lord's anointed. 2 Sam. 18 3. Esth. 6. 2.

v Mat. 22. 21. Render—unto Cæsar the things which are Cæsar's. Rom. 13. 6, 7. For this cause pay ye tribute also: for they are God's ministers attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. 1 Tim. 5. 17, 18. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine—Thou shalt not muzzle the ox that treadeth out the corn: and the labourer is worthy of his reward. Gal. 6. 6. Gen. 45. 11. and 47. 12.

with their infirmities, and covering them in love[w], that so they may be an honour to them and to their government[x].

Q. 128. *What are the sins of inferiors against their superiors?*

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them[y]; envying at[z], contempt of[a], and rebellion[b] against their persons[c] and places[d], in their lawful counsels[e], commands and corrections[f];

w Gen. 9. 23. And Shem and Japheth took a garment and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. 1 Pet. 2. 18. Prov. 23. 22.

x Psa. 127. 3, 4, 5. Lo children are an heritage of the Lord. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. Prov. 31. 23. Her husband is known in the gates, when he sitteth among the elders of the land.

y Mat. 15. 4, 5, 6. But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me, and honour, not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

z Num. 11. 28, 29. And Moses said unto him, Envieſt thou for my sake? Would to God that all the Lord's people were prophets.

a 1 Sam. 8. 7. For they have not rejected thee, but they have rejected me, that I should not reign over them. Isa. 3. 5. The child shall behave himself proudly against the ancient, and the base against the honourable.

b 2 Sam. 15. from verse 1 to 12. And it came to pass after this, that Absalom prepared him chariots and horses, &c.

c Exod. 21. 15. And he that smiteth his father or his mother shall be surely put to death.

d 1 Sam. 10. 27. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents.

e 1 Sam. 2. 25. Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

cursing, mocking[g], and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government[h].

Q. 129. *What is required of superiors towards their inferiors?*

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love[i], pray for[k], and bless their inferiors[l]; to instruct[m], counsel and admonish them[n]; countenancing[o], commend-

f Deut. 21. 18, 19, 20. 21. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die.

g Prov. 30 11. There is a generation that curseth their father, and doth not bless their mother. Verse 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

h Prov. 19. 26. He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach

i Col. 3. 19. Husbands love your wives, and be not bitter against them. Tit 2. 4.

k 1 Sam. 12. 23 Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you Job 1. 5.

l 1 Kings 8. 55, 56. And he stood, and blessed all the congregation of Israel, with a loud voice. Gen 49. 28.

m Deut. 6. 6, 7. And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

n Eph. 6. 4. And ye fathers provoke not your children unto wrath; but bring them up in the nurture and admonition of the Lord.

o 1 Pet. 3. 7. Likewise ye husbands dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

ing[p], and rewarding such as do well[q]; and discountenancing[r], reproving, and chastising such as do ill[s], protecting[t], and providing for them all things necessary for soul[v], and body[w]: And, by grave, wise, holy, and exemplary carriage, to procure glory to God[x], honour to themselves[y], and so to preserve that authority which God hath put upon them[z].

Q. 130. *What are the sins of superiors?*

A. The sins of superiors are, beside the neglect of the duties required of them[a], an inordi-

p Rom. 13. 3. For rulers are not a terror to good works, but to the evil—Do that which is good, and thou shalt have praise of the same. 1 Pet. 2. 14.

q Esth. 6. 3. And the king said, What honour and dignity hath been done to Mordecai for this?

r Rom. 13. 4. He is the minister of God—a revenger to execute wrath upon him that doeth evil.

s Prov. 29. 15. The rod and reproof give wisdom: but a child left to himself, bringeth his mother to shame. Rom. 13. 4.

t Job 29. from the 12th verse to the 18th. Because I delivered the poor that cried, and the fatherless, and him that had none to help him, &c. Isa. 1. 10, 17. Relieve the oppressed, judge the fatherless, plead for the widow.

v Eph. 6. 4. See above in letter n.

w 1 Tim. 5. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

x 1 Tim. 4. 12. Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Tit. 2. 3, 4, 5.

y 1 Kings 3. 18 And all Israel heard of the judgment that the king had judged, and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

z Tit. 2. 15. These things speak and exhort, and rebuke with all authority. Let no man despise thee.

a Ezek. 34. 2, 3, 4. Should not the shepherds feed the flocks? The diseased have ye

nate seeking of themselves[b], their own glory[c], ease, profit, or pleasure[d], commanding things unlawful[e], or not in the power of inferiors to perform; counselling[g], encouraging[h], or favouring them in that which is evil[i]; dissuading, discouraging or discountenancing them in that which is good[k]; correcting them unduly[l]; care-

not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost.

b Phil. 2. 21. For all seek their own, not the things which are Jesus Christ's.

c John 5. 44. How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only? John 7. 18.

d Isa. 56. 10, 11. His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, who can never have enough. Deut. 17. 17. Neither shall he greatly multiply to himself silver and gold.

e Acts 4. 17, 18. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. Dan. 3. 4, 5, 6.

f Exod. 5. from verse 10, to the 19th. There shall no straw be given you, yet shall ye deliver the tale of brick. Mat. 23. 2, 4.

g Mat. 14. 8. compared with Mark 6. 24. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

h Jer. 5. 30, 31 A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so: and what will ye do in the end thereof? 2 Sam. 13. 28.

i Jer. 6. 13, 14. From the prophet even unto the priest, every one dealeth falsely. They have healed also the hurt of —my people slightly, saying, Peace, peace, when there is no peace. Ezek. 13. 9, 10.

k John 7. 46, 47, 48, 49. The officers answered, Never man spake like this man: Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. John 9. 28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

l 1 Pet. 2. 19, 20. For this is thank-worthy, if a man for

s exposing, or leaving them to wrong, tempta-
n and danger[m]; provoking them to wrath[n];
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occasions[f], temptations[g], and practices, which tend to the unjust taking away the life of any[h]; by just defence thereof against violence[i]; patient bearing of the hand of God[k]; quietness of mind[l], cheerfulness of spirit[m], and sober use of meat[n], drink,[o], physic[p], sleep[q], labour[r], and re-

man according to his works? 1 Sam. 14: 46.

k Luke 21. 19. In your patience possess ye your souls. Jam 5. 8. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh. Heb. 12. 5. My son, despise not thou the chastening of the Lord, nor faint, when thou art rebuked of him: &c.

l Psa. 37. 8. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. Verse 11. The meek shall inherit the earth; and shall delight themselves in the abundance of peace. 1 Pet. 3. 3, 4. Whose adorning—let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

m Prov. 17. 22. A merry heart doeth good like a medicine; but a broken spirit drieth the bones. 1 Thess. 5. 16. Rejoice evermore.

n Prov. 23. 20. Be not among riotous eaters of flesh. Prov. 25. 16.

o Prov. 23. 29, 30. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Eccl. 10. 17. 1 Tim. 5. 23

p Mat 9. 12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. Isa. 38. 21.

q Eccl. 2. 23. All his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. Psa. 127. 2.

r Eccl. 5. 12. The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

s 2 Thess. 3. 10, 12. Eccl. 3. 4. A time to mourn, and a time to dance.

t 1 Cor. 13. 4, 5. Charity thinketh no evil. 1 Sam. 19. 4, 5.

v Rom. 13. 10. Love worketh no ill to his neighbour. Prov. 10. 12. Hatred stirreth up strifes; but love covereth all sins.

w Zech. 7. 9. Thus speaketh the Lord of Hosts, saying—Shew mercy and compassions every man to his brother. Luke 10. 33, 34.

x Col. 3. 12. Put on there-

creations[f]; by charitable thoughts[t], love[v], compassion[w], meekness, gentleness, kindness[x]; peaceable[y], mild and courteous speeches and behaviour[z]; forbearing, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil[a]; comforting and succouring the distressed, and protecting and defending the innocent[b].

Q. 136. *What are the sins forbidden in the sixth commandment?*

A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves or

fore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.

y Rom. 12. 18. If it be possible, as much as in you lieth, live peaceably with all men.

z 1 Pet. 3. 8, 9. Be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise blessing. 1 Cor. 4. 12. 13. Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat.

a Col. 3. 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. Jam. 3. 17. The wisdom that is from above is,—gentle and easy to be entreated. 1 Pet. 2. 20. If when ye do well and suffer for it ye take it patiently; this is acceptable with God. Rom. 12. 20. If thine enemy hunger, feed him: if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. Mat. 5. 24.

b 1 Thess. 5. 14. Comfort the feeble minded, support the weak. Mat. 25. 35, 36. I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Job 31. 19, 20. Isa. 58. 7. Prov. 31. 8, 9. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Plead the cause of the poor and needy.

c Acts 16. 28. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Prov. 1. 18.

of others[d]; except in case of public justice, lawful war[f] or necessary defence[g]; the neglecting or withdrawing the lawful or necessary means of preservation of life[h]; sinful anger[i], hatred[k], envy[l], desire of revenge[m]; and excessive passions[n], distracting cares[o]; immoderate use of meat,

d Gen. 9. 6. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.

e Exod. 21. 14. If a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. Num. 35. 31, 33.

f Deut. 20. 1. When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is with thee which brought thee up out of the Land of Egypt, &c. Heb. 11. 32, 33, 34. The time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets; who through faith subdued kingdoms—out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Jer. 48. 10.

g Exod. 22. 2. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

h Mat. 25. 42, 43. I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. Jam. 2. 15, 16. Eccl. 6. 1, 2.

i Mat. 5. 22. I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment.

k 1 John 3. 15. Whosoever hateth his brother is a murderer. Lev. 19. 17. Prov. 10. 12. Hatred stirreth up strifes.

l Job 5. 2. Envy slayeth the silly one. Prov. 14. 30. A sound heart is the life of the flesh; but envy, the rottenness of the bones.

m Rom. 12. 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath.

n Jam. 4. 1. From whence come wars and fightings among you? come they not hence even of your lusts, that war in your members? Eph. 4. 31.

o Mat. 6. 34. Take therefore no thought for the morrow;—sufficient unto the day is the evil thereof. Job 21. 25.

drink[p], labour[q], and recreations[r]; provoking words[s]; oppression[t], quarrelling[v], striking, wounding[w], and whatsoever else tends to the destruction of the life of any[x].

Q. 137. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery*[y]?

Q. 138. *What are the duties required in the seventh commandment?*

A. The duties required in the seventh commandment are, chastity in body, mind, affections[z], words[a]; and behaviour[b]; and the preserva-

Another dieth in the bitterness of his soul, and never eateth with pleasure.

p Luke 21. 34. And take heed to yourselves, lest at any time, your hearts be overcharged with surfeiting and drunkenness.

q Eccl. 4. 8. There is one alone, and there is not a second: yea, he hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity. Eccl. 2. 22. and 12. 12.

r Eccl. 11. 9.

s Prov. 15. 1. Grievous words stir up anger. Prov. 12. 18.

t Isa. 3. 15. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts. Exod. 1. 14.

v Gal. 5. 15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

w Num. 35. 16. And if he smite him with an instrument of iron, so that he die; he is a murderer; the murderer shall surely be put to death, &c. &c.

x Prov. 28. 17. A man that doeth violence to the blood of any person, shall flee to the pit; let no man stay him. Exod. 21. 18. to the end.

y Exod. 20. 14.

z 1 Thess. 4. 4. 5. Every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence. Job 31. 1.

a Eph. 4. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying. Col. 4. 6.

b 1 Pet. 3. 2. While they

tion of it in ourselves and others[c], watchfulness over the eyes and all the senses[d]; temperance[e], keeping of chaste company[f], modesty in apparel[g], marriage by those that have not the gift of continency[h], conjugal love[i], and cohabitation[k]; diligent labour in our callings[l]; shunning all occasions of uncleanness, and resisting temptations thereunto[m].

behold your chaste conversation, coupled with fear.

c 1 Cor. 7. 2. Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. Tit. 2. 4, 5. That they may teach the young women to be discreet, chaste, keepers at home.

d Mat. 5. 28. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Job 31. 1.

e Prov. 23. 31, 33. Look not thou upon the wine when it is red—Thine eyes shall behold strange women. Jer. 5. 7. When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

f Prov. 2. 16. To deliver thee from the strange woman, even from the stranger which flattereth with her words; &c. 1 Cor. 5. 9. I wrote unto you in an epistle, not to company with fornicators.

g 1 Tim. 2. 9. In like manner also, that the women adorn themselves in modest apparel, with shamefacedness and sobriety.

h 1 Cor. 7. 9. But if they cannot contain let them marry.

i Prov. 5. 18, 19. Rejoice with the wife of thy youth; let her be as the loving hind, and pleasant roe; let her breasts satisfy thee at all times, and be thou ravished always with her love.

k 1 Pet. 3. 7. Likewise, ye husbands, dwell with them according to knowledge.—1 Cor. 7. 5. Defraud ye not one the other, except it be with consent for a time—and come together again, that Satan tempt you not for your incontinency.

l 1 Tim. 5. 13, 14. And withal they learn to be idle. I will therefore that the younger women marry, bear children, guide the house. Prov. 31. 27.

m Prov. 5. 8. Remove thy way far from her; and come not nigh the door of her house.

Q. 139. *What are the sins forbidden in the seventh commandment?*

A. The sins forbidden in the seventh commandment, beside the neglect of the duties required[n], are adultery, fornication[o], rape, incest[p], sodomy, and all unnatural lusts[q]; all unclean imaginations, thoughts, purposes and affections[r]; all corrupt or filthy communications, or listening thereunto[s]; wanton looks[t], impudent or light

n Prov. 5. 7. Hear me now therefore, O ye children, and depart not from the words of my mouth. Prov. 4. 23, 27.

o Heb. 13. 4. Whoremongers and adulterers God will judge. Eph. 5. 5. For this ye know, that no whoremonger, nor unclean person—hath any inheritance in the kingdom of Christ and of God. Gal. 5. 9.

p 2 Sam. 13. 14. Howbeit he would not hearken to her voice but being stronger than she, forced her, and lay with her. Mark 6. 18. John had said unto Herod, It is not lawful for thee to have thy brother's wife. 1 Cor. 5. 1, 13.

q Rom. 1. 26, 27. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman burned in their lust, one towards another. Lev. 20. 15, 16. If a man lie with a beast, he shall surely be put to death; and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast; they shall surely be put to death; their blood shall be upon them.

r Mat. 15. 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications. Col. 3. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Mat. 5. 28.

s Eph. 5. 3, 4. But fornication, and all uncleanness, or covetousness let it not be once named among you, as becometh saints; neither filthiness, nor, foolish talking, nor jesting, which are not convenient. Prov. 7. 5, 21. That they may keep thee from the strange woman, from the stranger which flattereth with her words, &c. Prov. 19. 27.

t Isa. 3. 16. The daughters of Zion are haughty, and

behaviour, immodeſt apparel[v]; prohibiting of lawful[w], and diſpenſing with unlawful marriages[x]; allowing, tolerating, keeping of ſtews, and reſorting to them[y]; entangling vows of ſingle life[z], undue delay of marriage[a]; having more wives or huſbands than one at the ſame time[b]; unjuſt divorce[c] or deſertion[d]; idleneſs, gluttony, drunkenneſs[e], unchaſte company[f]; laſcivious ſongs, books, pictures, dancings, ſtage-plays[g];

walk with ſtretched-forth necks and wanton eyes.—2 Pet. 2. 13. Having eyes full of adultery, and that cannot ceaſe from ſin.—

v Prov. 7. 10, 13. And behold there met him a woman with the attire of an harlot, and ſubtil of heart. So ſhe caught him and kiſſed him, and with an impudent face ſaid unto him.

w 1 Tim. 4. 3. Forbidding to marry.—

x Lev. 18. 1.—21.

y 2 Kings 23. 7. He (Joſiah) brake down the houſes of the ſodomites that were by the houſe of the Lord.—Lev. 19. 29. Do not proſtitute thy daughter, to cauſe her to be a whore; leſt the land fall to whoredom, and the land become full of wickedneſs.—Jer. 5. 7. How ſhall I pardon thee for this? thy children have forſaken me.—When I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots' houſes.

z Matthew 19. 10, 11.

a Tim. 5. 14, 15. I will therefore that the younger women marry—for ſome are already turned aſide after Satan.—Gen. 38. 26.

b Matthew 19. 5. For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife; and they twain ſhall be one fleſh. Cor. 7. 2.

c Matthew 5. 32. But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery; and whoſoever ſhall marry her that is divorced, committeth adultery. Mat. 2. 16.—

d See before letter k. 1 Cor. 7. 12, 13.

e Ezek. 16. 49. Behold this was the iniquity of thy ſiſter Sodom, pride, fulneſs of bread, and abundance of idleneſs was in her.—ſee letter y.

f Eph. 5. 11. And have no fellowſhip with the unfruitful works of darkneſs. Prov. 5. 8.

g Rom. 13. 13. Let us walk

and all other provocations to, or acts of uncleanness either in ourselves or others[h].

Q. 140. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal*[i].

Q. 141. *What are the duties required in the eighth commandment?*

A. The duties required in the eighth commandment are, truth, faithfulness and justice in contracts and commerce between man and man[k]; rendering to every one his due[l]; restitution of goods unlawfully detained from the right owners thereof[m]; giving and lending freely, accord-

honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness. 1 Pet. 4. 3. For the time past of our life may suffice us to have wrought the will of the Gentiles: when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings. Ezek. 23. 14, 16. When she saw men pourtrayed upon the wall—she doted upon them—Isa. 23. 15, 16. Mar. 6. 22.

h Rom. 13. 14. Make not provision for the flesh to fulfil the lusts thereof. 2 Pet. 2. 17, 18. To whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error, &c.

i Exod. 20. 15.

k Psa. 15. 2, 4. He that walketh uprightly, and worketh righteousness. He that sweareth to his own hurt, and changeth not.—Mic. 6. 8. What doth the Lord require of thee but to do justly? Zech. 8. 16.

l Rom. 13. 7. Render to all their dues, tribute to whom tribute, &c.

m Lev. 6. 4, 5.—He shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely, &c. Luke 19. 8.

ing to our abilities, and the neceſſities of others[n], moderation of our judgments, wills and affections concerning worldly goods[o]; a provident care and ſtudy to get[p], keep, uſe and diſpoſe of thoſe things which are neceſſary and convenient for the ſuſtentation of our nature, and ſuitable to our conditions[q]; a lawful calling[r], and diligence in it[s]; frugality[t]; avoiding unneceſſary law-ſuits[v], and ſuretiſhip, or other like engage-

n Deut. 15. 7, 8, 10.—Thou ſhalt not harden thine heart, nor ſhut thine hand from thy poor brother; but thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, in that which he wanteth.—Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him.—Gal. 6. 10. Luke 6. 30, 38.

o 1 Tim. 8. 9. Having food and raiment, let us be therewith content. But they that will be rich fall into temptations and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.—

p 1 Tim. 5. 8. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith and is worſe than an infidel.

q Prov. 27. 23. 27. Be thou diligent to know the ſtate of thy flocks, and look well to thy herds; for riches are not for ever, &c.—Eccl. 3. 12, 13. I know that there is no good in them, but for a man to rejoice and to do good in his life: It is the gift of God. 1 Tim. 6. 17, 18. Charge them that are rich in this world,—that they do good, that they be rich in good works, ready to diſtribute, willing to communicate.

r Eph. 4. 28. Let him labour, working with his hands the thing which is good.—Eccl. 9. 10. Whatſoever thy hand findeth to do, do it with thy might. Rom. 12. 5,—8.

s Prov. 10. 4. The hand of the diligent maketh rich. Rom. 12. 11. Not ſlothful in buſineſs, fervent in ſpirit; ſerving the Lord.—

t Prov. 12. 27.—The ſubſtance of a diligent man is precious, and 21. 20. There is a treaſure to be deſired; and oil in the dwelling of the wiſe, but a fooliſh man ſpendeth it up.—John 6. 12.

v 1 Cor. 6. 7. Now therefore there is utterly a fault among you, becauſe ye go to law one with another.

ments[w]; and an endeavour by all just and lawful means to procure, preserve, and further the wealth and outward estate of others, as well as our own[x].

Q. 142. *What are the sins forbidden in the eighth commandment?*

A. The sins forbidden in the eighth commandment, beside the neglect of the duties required[y], are, theft[z], robbery[a], man-stealing[b], and receiv-

w Prov. 11. 15. He that is surety for a stranger shall smart for it; and he that hateth suretiship is sure. Prov. 6. 1—5.

x Lev. 25. 35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner. Deut 22. 1—4. Exod. 23. 4, 5. Phil. 2. 4. Look not every man on his own things, but every man also on the things of others.

y Prov. 23. 21. Drowsiness shall clothe a man with rags. 1 John 3. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? James 2. 15, 16.

z Eph. 4. 28. Let him that stole steal no more.

a Psa. 62. 10. Become not vain in robbery.

b 1 Tim. 1. 10. (The law is made) for whoremongers, for them that defile themselves with mankind, for men-stealers. [This crime among the Jews exposed the perpetrators of it to capital punishment; Exod. 21. 16. and the apostle here classes them with sinners of the first rank.—The word he uses, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in detaining them in it. *Hominum fures, qui servos vel liberos abducunt, retinent, vendunt vel emunt.* Stealers of men are all those, who bring off slaves or freemen, and keep, sell, or buy them —To steal a freeman, says Grotius, is the highest kind of theft. In other instances we only steal human property, but when we steal or retain men in slavery, we seize those, who in common with ourselves, are constituted, by the original grant, lords of the earth. Gen. 1. 28. *Vid. Poli synopsin in loc.*]

ing any thing that is stolen[c]; fraudulent dealing[d], false weights and measures[e], removing land-marks[f], injustice and unfaithfulness in contracts between man and man[g], or in matters of trust[h]; oppression[i], extortion[k], usury[l], bribery[m], vexatious law-suits[n], unjust inclosures and depredation[o]; ingrossing commodities to enhance the

c Prov. 29. 24. Whoso is partner with a thief, hateth his own soul. Psal. 50. 18. When thou sawest a thief then thou consentedst with him.

d 1 Thess. 4. 6. That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such.

e Prov. 11. 1. A false balance is abomination to the Lord. Prov. 20. 10. Divers weights, and divers measures, both of them are alike abomination to the Lord.

f Deut. 19. 14. Thou shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance. Prov. 23. 10.

g Amos 8. 5. Making the ephah small, and the shekel great, and falsifying the balances by deceit. Psa. 37. 21. The wicked borroweth, and payeth not again.

h Luke 16. 11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

i Ezek. 22. 29. The people of the land have used oppression. Lev. 25. 17. Ye shall not therefore oppress one another; but thou shalt fear thy God.

k Mat. 23. 25. Woe unto you scribes and Pharisees, hypocrites: for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Ezek. 22. 12. Thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

l Psa. 15. 5. He that putteth not out his money to usury.

m Job 15. 34. Fire shall consume the tabernacles of bribery. Isa. 33. 15.

n Prov. 3. 30. Strive not with a man without cause, if he have done thee no harm. 1 Cor. 6. 7.

o Isa. 5. 8. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth. Mic. 2. 2. They covet fields, and take them by violence; and houses, and take them away.

price[p], unlawful callings, and all other unjust or sinful ways of taking or withholding from our neighbour what belongs to him, or of enriching ourselves[r]; covetousness[s], inordinate prizing and affecting worldly goods[t]; distrustful and distracting cares and studies in getting, keeping and using them[v]; envying at the prosperity of others[w]: as likewise idleness[x], prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate[y]: and

p Prov. 11. 26. He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of him that selleth it.

q Acts 19. 19. Many also of them which used curious arts, brought their books together, and burned them before all men. ver. 24. 35.

r James 5. 4. Behold the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them who have reaped, are entered into the ears of the Lord of sabaoth. Prov. 21. 6, The getting of treasures by a lying tongue, is a vanity tossed to and fro, of them that seek death. Job 20. 19.

s Luke 12. 15. Take heed and beware of covetousness. Prov. 1. 19.

t 1 John 2. 15. Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him, &c. Prov. 23. 5. Psal. 62. 10.

v Mat. 6. 25. Take no (anxious) thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. v. 34. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof. Eccl. 5. 12. The abundance of the rich, will not suffer him to sleep.

w Psal. 73. 3. I was envious at the foolish, when I saw the prosperity of the wicked. James 5. 9. Grudge not one against another, brethren, lest ye be condemned.

x 2 Thess. 3. 11.—We hear that there are some, who walk among you disorderly, working not at all, but are busy bodies.—Prov. 18. 9.—

y Prov. 21. 17. He that loveth pleasure shall be a poor man; he that loveth wine and

defrauding ourſelves of the due uſe and comfort of that eſtate which God hath given us[z].

Q. 143. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou ſhalt not bear falſe witneſs againſt thy neighbour*[a].

Q. 144. *What are the duties required in the ninth commandment?*

A. The duties required in the ninth commandment, are, the preſerving and promoting of truth between man and man[b], and the good name of our neighbour, as well as our own[c]; appearing and ſtanding for the truth[d]; and from the heart[e], ſincerely[f], freely[g], clearly[h], and ful-

oil ſhall not be rich. Prov. 23. 20. Be not amongſt wine-bibbers: amongſt riotous eaters of fleſh: for the drunkard and the glutton ſhall come to poverty.—Prov. 28. 19.

z Eccl. 4. 8. There is one alone and there is not a ſecond; yea, he hath neither child nor brother, yet is there no end of all his labour, neither is his eye ſatisfied with riches; neither ſaith he, For whom do I labour, and bereave my ſoul of good? Eccl. 6. 2.

a Exodus 20. 16.

b Eph. 4. 25. Putting away lying, ſpeak every man truth with his neighbour; for we are members one of another.

c 3 John 12. Demetrius hath a good report of all men, and of the truth itſelf; yea, and we alſo bear record, and ye know that our record is true.—

d Prov. 31. 9. Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.

e Pſal. 15. 2. He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.—

f 2 Chron. 19. 9. And he charged them, ſaying, Thus ſhall ye do in the fear of the Lord, faithfully, and with a perfect heart.—

g Jer. 9. 3.—They are not valiant for the truth upon the earth.—1 Sam. 19. 4. 5.

h Jer. 42. 4.—Whatſoever thing the Lord ſhall anſwer you, I will declare it unto you; I will keep nothing back from you. Joſh. 7. 19. Acts 20. 20.

ly[i], speaking the truth, and only the truth, in matters of judgment and justice[k], and in all other things whatsoever[l]: a charitable esteem of our neighbours[m]; loving, desiring, and rejoicing in their good name[n]; sorrowing for[o], and covering of their infirmities[p]; freely acknowledging of their gifts and graces[q], defending their innocency[r]; a ready receiving of a good report[s], and unwillingness to admit of an evil report con-

i Acts 20. 27. I have not shunned to declare unto you all the counsel of God.—2 Sam. 14. 18, 19, 20.

k Lev. 19. 15. Thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Prov. 14. 5. A faithful witness will not lie: but a false witness will utter lies.

l Isa. 63. 8.—Surely they are my people, children that will not lie. Col. 3. 9. Lie not one to another, seeing that ye have put off the old man with his deeds. 2 Cor. 1. 17.

m Heb. 6. 9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.—1 Cor. 13. 5.—Charity—thinketh no evil.

n 3 John 3. 4.—I have no greater joy, than to hear that my children walk in the truth. Rom. 1. 8.

o 2 Cor. 12. 21. And lest when I come again, my God will humble me among you, and that I shall bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed. Psal. 119. 158.

p Prov. 17. 9. He that covereth a transgression seeketh love. 1 Pet. 4. 8.

q 1 Cor. 1. 4. 5. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge. 2 Tim. 1. 4, 5.

r Psal. 82. 3. Defend the poor and fatherless; do justice to the afflicted and needy.—1 Sam. 22. 14.

s 1 Cor. 13. 6, 7. (Charity) rejoiceth not in iniquity, but rejoiceth in the truth—believeth all things, hopeth all things.

cerning them[t]; discouraging tale-bearers[v], flatterers[w], and slanderers[x]; love and care of our own good name, and defending it when need requireth[y]; keeping of lawful promises[z]; studying and practising of whatsoever things are true, honest, lovely, and of good report[a].

Q. 145 *What are the sins forbidden in the ninth commandment?*

A. The sins forbidden in the ninth commandment are, all prejudicing of the truth, and the good name of our neighbours as well as our own[b], especially in public judicature[c]; giving false evi-

t Psal. 15. 3.—Nor taketh up a reproach against his neighbour.

v Prov. 25. 23. The north wind driveth away rain; so doth an angry countenance, a back-biting tongue.

w Prov. 26. 24, 25. He that hateth, dissembleth with his lips, and layeth up deceit within him: when he speaketh fair, believe him not; for *there are* seven abominations in his heart.

x Psal. 202. 5. Whoso privily slandereth his neighbour, him will I cut off.

y 2 Cor. 11. 18, 23. Seeing that many glory after the flesh, I will glory also. Are they ministers of Christ?—*I am* more, in labours more abundant, in stripes above measure, &c. Prov. 22. 1. Acts 14. 20, 13.

z Psal. 15. 4. He that sweareth to his own hurt and changeth not.

a Phil. 4. 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things.

b Luke 3. 14. And he said unto them, Do violence to no man, neither accuse any falsely. 2 Sam. 16. 3. 2 Sam 1 10.

c Lev. 19. 15. Ye shall do no unrighteousness in judgment. Heb. 1. 4.

dence[d], suborning false witnesses[e], wittingly appearing and pleading for an evil cause, out-facing and overbearing the truth[f]; passing unjust sentence[g], calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked[h]: forgery, concealing the truth, undue silence in a just cause[k], and holding our peace when iniquity calleth for either a reproof from ourselves[l], or complaint to others[m]; speaking the truth unseasonably[n], or maliciously to

d Prov. 19. 5. A false witness shall not be unpunished, and he that speaketh lies shall not escape. Prov. 6 16, 19.

e Acts 6. 13. And set up false witnesses which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

f Jer. 9. 3. And they bend their tongues like a bow for lies; but they are not valiant for the truth upon the earth. Psal. 12. 3, 4. The Lord shall cut off the tongue that speaketh proud things; who have said, With our tongue will we prevail, our lips are our own; who is lord over us. Psal. 52. 1, 2, 3, 4. Acts 24 2, 5.

g Prov. 17. 15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord. 1 Kings 21. 9—14.

h Isa. 5. 23. (Woe to them) which justify the wicked for reward, and take away the righteousness of the righteous from him.

i 1 Kings 21. 8.

k Lev. 5. 1. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity. Acts 5. 3. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

l Lev. 19. 17. Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Isa. 58. 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. 1 Kings 1. 6.

m Isa. 59. 5. None calleth for justice nor any pleadeth for truth; they trust in vanity.

n Prov. 29. 11. A fool uttereth all his mind: but a wise

a wrong end[o], or perverting it to a wrong meaning[p], or in doubtful and equivocal expression, to the prejudice of truth or justice[q]; speaking untruth[r], lying[s], slandering[t], back-biting[v], detracting[w], tale-bearing[x], whispering[y], scoffing[z], reviling[a], rash[b], harsh[c], and partial censuring[d];

man keepeth it in till afterwards.

o 1 Sam. 22. 9, 10. Then answered Doeg the Edomite, which was set over the servants of Saul and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub; and he enquired of the Lord for him; and gave him—the sword of Goliath the Philistine. Psal. 52. 1. Why boastest thou thyself in mischief, O mighty man?

p Psal. 56 5. Every day they wrest my words. Mat. 26. 60, 61. At the last came two false witnesses; and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. (Compare John 2. 19.)

q Gen. 3. 5. God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. Gen. 26. 7, 9.

r Isa. 59. 13. Conceiving, and uttering from the heart, words of falsehood.

s Col. 3. 9. Lie not one to another, seeing that ye have put off the old man with his deeds. Lev. 19. 11.

t Psal. 50. 20. Thou sittest and speakest against thy brother; thou slandereſt thine own mother's son.

v Psal. 15. 3. He that backbiteth not with his tongue. Rom. 1. 30. Back-biters, haters of God.

w James 4. 11. Speak not evil one of another, brethren. Tit. 3. 2. To speak evil of no man. Jer. 38. 4.

x Lev. 19. 16. Thou shalt not go up and down as a talebearer among thy people.

y Rom. 1. 29. Full of—deceit, malignity, whisperers. Prov. 16. 28.

z Isa. 28. 22. Now therefore be ye not mockers, lest your bands be made strong. Gen. 21. 9, Gal. 4. 29.

a 1 Cor. 6. 10.—nor drunkards nor revilers,—shall inherit the kingdom of God.

b Mat, 7. 1. Judge not, that ye be not judged.

c James 2. 13. He shall have judgment without mercy, that hath shewed no mercy. Acts 28. 4.

d John 7. 24. Judge not according to the appearance, but judge righteous judgment. —Rom. 2. 1. Gen. 38. 24.

misconstruing intentions, words and actions[e]; flattering[f], vain-glorious boasting[g], thinking or speaking too highly or too meanly of ourselves or others[h]; denying the gifts and graces of God[i]; aggravating smaller faults[k]; hiding, excusing, or extenuating of sins, when called to a free confession[l]; unnecessarily discovering of infirmities[m]; raising false rumours[n], receiving and countenanc-

e Rom. 3. 8. And not *rather* as we be slanderously reported, and as some affirm, that we say, Let us do evil that good may come; whose damnation is just. Psalm 69. 10. When I wept, and chastened my soul with fasting, that was to my reproach. 1 Sam. 1. 13, 14, 15. 2 Sam. 3. 10. Neh. 6. 6, 7, 8.

f Psalm 12. 2, 3. With flattering lips, and with a double heart do they speak. The Lord shall cut off all flattering lips.

g 2 Tim. 3. 2. For men shall be lovers of their ownselves, —boasters.

h Luke 18. 11. And the Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another. Exod. 4. 10. And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant, but I am slow of speech, and of a slow tongue. v. 14. And the anger of the Lord was kindled against Moses. Acts 12. 22.

i Job 27. 5. 6. God forbid that I should justify you; till I die, I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live.

k Isai. 29. 20, 21. All that watch for iniquity are cut off; that make a man an offender for a word. Mat. 7. 3.

l Gen. 3. 12, 13. And the man said, The woman, whom thou gavest to be with me, she gave me of the tree and I did eat. And the woman said, The serpent beguiled me, and I did eat. Prov. 28. 13. He that covereth his sins shall not prosper. 2 Kings 5. 25. Gen. 4. 9.

m Prov. 25. 9. Debate thy cause with thy neighbour himself; and discover not a secret to another. Gen. 9. 22.

n Exod. 23. 1. Thou shalt not raise a false report.

ing evil reports[o], and ſtopping our ears againſt juſt defence[p]; evil ſuſpicion[q]: envying or grieving at the deſerved credit of any[r]; endeavouring or deſiring to impair it[s], rejoicing in their diſgrace and infamy[t]; ſcornful contempt[v], fond admiration[w]; breach of lawful promiſes[x]; neglecting ſuch things as are of good report[y]; and practiſing or not avoiding ourſelves, or not hindering

o Jer. 20. 10. I heard the defaming of many, Report, *ſay they*, and we will report it. All my familiars watched for my halting, ſaying, Peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our revenge on him. Prov. 29. 12.

p Acts 7. 57. Then they cried out with a loud voice and ſtopped their ears. Job 31. 13, 14. If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant when they contended with me: what then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him?

q 1 Cor. 13. 5. Charity—thinketh no evil. 1 Tim. 6. 4.

r Mat. 21. 15. And when the chief prieſts and ſcribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſanna to the ſon of David! they were ſore diſpleaſed. Num. 11. 29.

s Dan. 6. 3, 4. Then this Daniel was preferred above the preſidents and princes;—Then the preſidents and princes ſought to find occaſion againſt Daniel concerning the kingdom. Ezra 4. 12, 13.

t Jer. 48. 27. For was not Iſrael a deriſion unto thee? was he found among thieves? for ſince thou ſpakeſt of him, thou ſkippedſt for joy.

v Mat. 27. 28, 29. And they ſtripped him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, ſaying, Hail King of the Jews! Pſal. 35. 15, 16.

w 1 Cor. 3. 21. Let no man glory in men.—Jude 16. Having mens' perſons in admiration, becauſe of advantage—Acts 12. 22.

x Rom. 1. 31. Without underſtanding, covenant-breakers. 2 Tim. 3. 3.

y 2 Sam. 12. 14. Thou haſt given great occaſion to the enemies of the Lord to blaſpheme. 1 Sam. 2 24.

what we can in others, such things as procure an ill name[z].

Q. 146. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's*[a].

Q. 147. *What are the duties required in the tenth commandment?*

A. The duties required in the tenth commandment are, such a full contentment with our own condition[b], and such a charitable frame of the whole soul towards our neighbour, as that all our inward motions and affections touching him, tend unto and further all that good which is his[c].

Q. 148. *What are the sins forbidden in the tenth commandment?*

z Phil. 3. 18, 19. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. 2 Pet. 2. 2. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. 2 Sam. 12. 13.

a Exodus 20. 17.

b Heb. 13. 5. Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee. 1 Tim. 6. 6.

c Rom. 12. 15. Rejoice with them that do rejoice, and weep with them that weep. Phil. 2. 4. Look not every man on his own things, but every man also on the things of others. Job 31. 29. 1 Tim. 1. 5.

A. The sins forbidden in the tenth commandment are, discontentment with our own estates[d]; envying[e], and grieving at the good of our neighbour[f], together with all inordinate motions and affections to any thing that is his[g].

Q. 149. *Is any man able perfectly to keep the commandments of God?*

A. No man is able, either of himself[h], or by any grace received in this life, perfectly to keep the commandments of God[i]; but doth daily break them in thought[k], word and deed[l].

d 1 Cor. 10. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 1 Kings 21. 4.

e Gal. 5. 26. Let us not be desirous of vain glory, provoking one another, envying one another Jam. 3. 14, 16. But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. For where envying and strife is, there is confusion, and every evil work.

f Ps. 112. 9, 10. His horn shall be exalted with honour. The wicked shall see it, and be grieved. Neh. 2. 10.

g Rom. 7. 7. I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet. Deut. 5. 21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's. Col. 3. 5. Mortify—inordinate affection, evil concupiscence, and covetousness, which is idolatry. Rom. 13. 9.

h James 3. 2. In many things we offend all. Job 15. 14. What is man, that he should be clean? and he which is born of a woman, that he should be righteous? John 15. 5. Without me ye can do nothing.

i Eccl. 7. 20. There is not a just man upon earth, that doeth good, and sinneth not. 1 Kings 8. 46. For there is no man that sinneth not. 1 John 1. 8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

k Gen. 8. 21. The imagination of man's heart is evil from his youth. James 1. 14. Every man is tempted, when he is drawn away of his own lust and enticed. Gen. 6. 5. See in letter i.

l Psal. 19. 12 Who can un-

Q. 150. *Are all transgressions of the law of God ılly heinous in themselves, and in the sight of God?*

A. All transgressions of the law of God are equally heinous; but some sins in themselves, by reason of several aggravations, are more ıous in the sight of God than others[m].

Q. 151. *What are those aggravations that make sins more heinous than others?*

A. Sins receive their aggravations,

:. From the persons offending[n]: If they be riper age[o], greater experience, or grace[p]; nent for profession[q], gifts[r], place[s], of-

and his errors? cleanse me from secret faults. ı. 3. 9. We have before ed both Jews and Gentiles, they are all under sin—and).—Every mouth may be ped, and all the world may me guilty before God. es 3. 2. In many things we ıd all—v. 8. The tongue no man tame; it is an unevil, full of deadly poison. Heb. 2. 2, 3. If the word en by angels was stedfast, every transgression and disbience received a just repence of reward: how l we escape if we neglect reat salvation, which at the began to be spoken by the d? Ezra 9. 14. Ps. 78. 17, 56.

Jer. 2. 8. The priests said Where is the Lord? and that handle the law knew not; the pastors also transgressed against me, and the prophets prophesied by Baal.

o Job 32. 9. Great men are not always wise, neither do the aged understand judgment.—Eccl. 4. 13.

p 1 Kings 11. 9. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.

q 2 Sam. 12. 14. By this deed thou hast given great occasion to the enemies of the Lord to blaspheme. 1 Cor. 5. 1.

r Jam. 4. 17. To him that knoweth to do good, and doeth it not, to him it is sin. Luke 12. 47. That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

s John 3. 10. Jesus answered

ſice,, guides to others[v], and whoſe example is likely to be followed by others[w].

2. From the parties offended[x]: If immediately againſt God[y], his attributes[z] and worſhip[a]; againſt Chriſt, and his grace[b]; the Holy Spirit[c],

and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Jer. 5. 4, 5.

t 2 Sam. 12. 7, 8, 9. And Nathan ſaid unto David, Thou art the man. Thus ſaith the Lord God of Iſrael, I anointed thee king over Iſrael,—and I gave thee thy maſter's houſe: —Wherefore haſt thou deſpiſed the commandment of the Lord to do evil in his ſight? Ezek. 8. 11, 12.

v Rom. 2. 21, 22, 24. Thou therefore who teacheſt another, teacheſt thou not thyſelf? Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery?—For the name of God is blaſphemed among the Gentiles through you.

w Gal. 2. 14. But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter before them all, If thou being a Jew, liveſt after the manner of the Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews? 2 Pet. 1, 2.

x 1 John 5. 10. He that believeth on the Son of God hath the witneſs in himſelf: He that believeth not God hath made him a liar, becauſe he believeth not the record that God gave of his Son. Matt. 21. 38, 39.

y 1 Sam. 2. 25. If one man ſin againſt another, the judge ſhall judge him: but if a man ſin againſt the Lord, who ſhall entreat for him? Acts 5. 4. Thou haſt not lied unto men, but unto God.

z Rom. 2. 4. Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?

a Mal. 1. 14. Curſed be the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing. 1 Cor. 10. 21, 22. Ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealouſy? are we ſtronger than he?

b John 3. 18. He that believeth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God—verſe 36. He that believeth not the Son ſhall not ſee life, but the wrath of God abideth on him. Heb. 12. 25.

c Heb. 10. 29. Of how much ſorer puniſhment, ſuppoſe ye,

is witness[d], and workings[e]; against superiors, men of eminency[f], and such as we stand especially related and engaged unto[g]; against any of the saints[h], particularly weak brethren[i], the souls of them or any other[k]; and the common good of all or of many[l].

3. From the nature and quality of the offence[m]: If it be against the express letter of the law[n], break many commandments, contain in it

shall he be thought worthy, who hath trodden under foot the Son of God, and hath done despite unto the Spirit of Grace? Matt. 12. 31, 32.

d Eph. 4. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

e Heb. 6. 4, 5, 6. For it is impossible for those who were once enlightened,—and were made partakers of the Holy Ghost;—if they shall fall away, to renew them again unto repentance.

f Num. 12. 8. Wherefore then were ye not afraid to speak against my servant Moses?—Jude v. 8. Isai. 3. 5.

g Prov. 30. 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Ps. 41. 9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. Ps. 55. 12—14.

h Zech. 2. 8. He that toucheth you, toucheth the apple of his eye.

i 1 Cor. 8. 11, 12. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Rom. 14. 13, 15, 21.

k Ezek. 13. 19. And will ye pollute me among my people for handfuls of barley, and for pieces of bread, to slay the souls that should not die?

l 1 Thes. 2. 15, 16. Who both killed the Lord Jesus, and their own prophets, and have persecuted us—to fill up their sins alway; for the wrath is come upon them, to the uttermost. Matt. 23. 34—38.

m Isai. 3. 9. They declare their sin as Sodom, they hide it not. Prov. 6. 30—33.

n Ezek. 20. 12, 13. I gave them my sabbaths, to be a sign between me and them—and my sabbaths they greatly polluted.

many sins[o]; If not only conceived in the heart, but breaks forth in words and actions[p], scandalize others[q], and admit of no reparation[r]: If against means[s], mercies[t], judgments[v], light of nature[w], conviction of conscience[x], public or

o Col. 3. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 1 Tim. 6. 10.

p Mic. 2. 1, 2. Woe to them that devise iniquity, and work evil upon their beds; when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence.

q Rom. 2. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles thro' you, as it is written. Matt. 18. 7.

r Prov. 9. 32, 33, 34. But whoso committeth adultery with a woman—a wound and dishonour shall he get, and his reproach shall not be wiped away. For jealousy is the rage of a man; therefore he will not spare in the day of vengeance. He will not regard any ransom. Matt. 15. 26. What a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

s Matt. 11. 21, 22. Woe unto thee, Chorazin, woe unto thee, Bethsaida, for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. v. 23, 24. John 15. 22.

t Deut. 32. 6. Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father, that hath bought thee? hath he not made thee, and established thee? Isai. 1. 2, 3. Ezra 9. 13, 14.

v Jer. 5. 3. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock, they have refused to return. Amos 4. 8—11.

w Rom. 1. 20, 21. For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

x Rom. 1. 32. Who know-

private admonition[y], censures of the church[z], civil punishments[a]; and our prayers, purposes, promises[b], vows[c], covenants[d], and engagements to God or men[e]: If done deliberately[f], wilfully[g], presumptuously[h], impudently[i], boasting-

ing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Dan. 5. 22.

y Prov. 29. 1. He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

z Matt. 18. 17. If he neglect to hear the church, let him be unto thee as an heathen man and a publican, Tit. 3. 10

a Prov. 27. 22. Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

b Psal. 78. 34. 36, 37. When he slew them, then they sought him; and they returned, and enquired early after God. Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues, for their heart was not right with him, neither were they stedfast in his covenant. Jer. 42. 5, 6, 20, 21, 22.

c Eccl. 5. 5. Better it is that thou shouldest not vow, than that thou shouldest vow and not pay. Prov. 20. 25. It is a snare to the man who devoureth that which is holy, and after vows to make enquiry.

d Lev. 26. 25. And I will bring a sword upon you, that shall avenge the quarrel of my covenant. Jer. 31. 32.

e Prov. 2. 17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God. Ezek. 17. 18. Seeing he despised the oath, by breaking the covenant (when lo, he had given his hand) and hath done all these things, he shall not escape.

f Psal. 36. 4. He deviseth mischief upon his bed, he setteth himself in a way that is not good, he abhorreth not evil.

g Jer. 6. 16. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls; but they said, We will not walk therein.

h Num. 15. 30. But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Exod. 21. 14.

i Jer. 6. 15. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush, therefore

ly[k], maliciously[l], frequently[m], obstinately[n], with delight[o], continuance[p], or relapsing after repentance[q].

4. From circumstances of time[r], and place[s]: If on the Lord's day[t], or other times of divine

shall they fall among them that fall. Prov. 7. 13.

k Psal. 52. 1. Why boasteſt thou thyſelf in miſchief, O mighty man?

l Ezek. 35. 5. Becauſe thou haſt had a perpetual hatred, and haſt ſhed the blood of the children of Iſrael by the force of the ſword, in the time of their calamity, in the time that their iniquity had an end: Therefore, as I live, ſaith the Lord God, I will prepare thee unto blood. 3 John 10.

m Num. 14. 22. And have tempted me now theſe ten times, and have not hearkened to my voice.

n Zech. 7. 11, 12. But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their ears, that they ſhould not hear. Yea, they made their hearts as an adamant ſtone.

o Prov. 2. 14. Who rejoice to do evil, and delight in the frowardneſs of the wicked.

p Jer. 9. 3. They proceed from evil to evil, and they know not me, ſaith the Lord. v. 5. And weary themſelves to commit iniquity. Iſai. 57. 17.

q 2 Pet. 2. 20, 21. For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome: the latter end is worſe with them than the beginning. For it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them. Heb 6. 4.

r Iſai. 22. 12, 13. And in that day did the Lord God of hoſts call to weeping and to mourning, and to baldneſs, and to girding with ſackcloth: And behold joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine. v. 14. Surely this iniquity ſhall not be purged from you, till ye die, ſaith the Lord God of hoſts. 2 Kings 5. 26.

s Jer. 7. 10, 11. And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations? Is this houſe, which is called by my name, become a den of robbers in your eyes?

t Ezek. 23. 38. 39. They have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.

worſhip[v]; or immediately before[w], or after theſe[x], or other helps to prevent or remedy ſuch miſcarriages[y]: If in public, or in the preſence of others, who are thereby likely to be provoked or defiled[z].

Q. 152. *What doth every ſin deſerve at the hands of God?*

A. Every ſin, even the leaſt, being againſt the ſovereignty[a], goodneſs[b] and holineſs of God,

v Iſai. 58. 3, 4. Behold in the day of your faſt ye find pleaſure, and exact all your labours. Behold ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs.

w 1 Cor. 11. 20, 21. When ye come together therefore into one place, this is not to eat the Lord's ſupper. For in eating, every one taketh before other, his own ſupper; and one is hungry, and another is drunken. Jer. 7. 9, 10. Will ye ſteal, murder—and come and ſtand before me in this houſe?

x Prov. 7. 14. I have peace-offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee.

y Neh. 9. 13, 14, 15, 16. Thou cameſt down alſo upon mount Sinai—and madeſt known unto them thy holy ſabbath—and gaveſt them bread from heaven for their hunger, and broughteſt forth water for them out of the rock for their thirſt—but they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments. 2 Chron. 36. 15, 16.

z Iſai 3. 9. They declare their ſin as Sodom, they hide it not: woe unto their ſoul, for they have rewarded evil unto themſelves. 1 Sam. 2. 22, 23, 24.

a Jam. 2. 10, 11. Whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all. For he that ſaid, Do not commit adultery; ſaid alſo, Do not kill.

b Deut. 32. 6. Do ye thus requite the Lord, O fooliſh people and unwiſe? Is not he thy father that hath bought thee? hath he not made thee, and eſtabliſhed thee?

c Hab. 1. 13. Thou art of purer eyes than to behold evil, and canſt not look on iniquity; wherefore lookeſt thou upon them that deal treacherouſly?

and against his righteous law[d], deserveth his wrath and curse[e], both in this life[f], and that which is to come[g]; and cannot be expiated but by the blood of Christ[h].

Q. 153. *What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?*

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requireth of us repentance towards God, and faith towards our Lord Jesus Christ[i], and the diligent use of the outward means where-

1 Pet. 1. 15, 16. As he which hath called you is holy, so be ye holy in all manner of conversation: Because it is written, Be ye holy, for I am holy. Lev. 11. 45.

d 1 John 3. 4. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. Rom. 7. 12. The law is holy, and the commandment holy, and just, and good.

e Gal. 3. 10. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Eph. 5. 6.

f Deut. 28. v. 15. to the end. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee, &c. Prov. 13. 21.

g Matt. 25. 14. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Rom. 6. 21. The end of those things is death. v. 23. The wages of sin is death.

h Heb. 9. 22. And almost all things are by the law purged with blood; and without shedding of blood, is no remission. 1 John 1. 7. And the blood of Jesus Christ his Son cleanseth us from all sin. 1 Pet. 1. 18, 19.

i Acts 20. 21. Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our

by Christ communicateth to us the benefits of his mediation[k].

Q. 154. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means, whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the word, sacraments, and prayer; all which are made effectual to the elect for their salvation[l].

Q. 155. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but

Lord Jesus Christ. Mark 1. 15. Repent ye, and believe the gospel. John 3. 18. He that believeth on him is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.

k Prov. 8. 33, 34, 35. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favour of the Lord. Luke 13. 24. Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

l Matt. 28. 19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world. Acts 2. 42, 46. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they continuing daily with one accord in the temple, and breaking bread from house to house; did eat their meat with gladness and singleness of heart. 1 Tim. 4. 16. 1 Cor. 1. 21. Eph. 5. 19, 20. and 6, 17, 18.

especially the preaching of the word, an effectual means of enlightening[m], convincing and humbling sinners[n], of driving them out of themselves, and drawing them unto Christ[o]; of conforming them to his image[p], and subduing them to his will[q]; of strengthening them against temptations and corruptions[r]; of building them up in grace[s],

m Psa. 19. 8. The commandment of the Lord is pure, enlightening the eyes. Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.

n Jer. 23. 28, 29. And he that hath my word, let him speak my word faithfully.—Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Heb. 4. 12. The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Rom. 8. 16.

o Acts 2. 37. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? v. 41. Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls. Acts 8. 27—38.

p 2 Cor. 3. 18. But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. Col. 1. 25—27.

q 2 Cor. 10. 4, 5. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.) Casting down imaginations, and every high thing, that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Rom. 6. 17.

r Psal. 19, 11. Moreover by them is thy servant warned. Col. 1. 28. Whom we preach warning every man. Ephes. 6. 16, 17. Above all taking the shield of faith, wherewith ye may be able to quench all the fiery darts of the wicked: And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Matt. 4. 7, 10.

s Eph. 4. 11, 12. And he gave some apostles—and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: &c. Acts 20. 30. And now,

eſtabliſhing their hearts in holineſs and com-
through faith unto ſalvation[t].

. 156. *Is the word of God to be read by all?*
. Although all are not permitted to read
word publicly to the congregation[v], yet all
of people are bound to read it apart by them-
s[w], and with their families[x]: to which end,

ren, I commend you to
and to the word of his
, which is able to build
p. 2 Tim. 3. 15, 16. 1
3. 9, 10, 11.
om. 16. 25. Now to him
s of power to ſtabliſh you
ding to my goſpel, and
reaching of Jeſus Chriſt,
ding to the revelation of
ryſtery which was kept
: ſince the world began.
eſſ. 3. 2, 13. And ſent Ti-
eus our brother, and
ter of God and our fellow-
rer in the goſpel of Chriſt,
ablish you, and to comfort
oncerning your faith: &c.
. 10. 14, 15, 16, 17.
Deut. 31. 9, 11, 12, 13.
Moſes wrote this law, and
ered it unto the prieſts,
ns of Levi—and unto all
elders of Iſrael. Gather
eople together, men and
en, and children, and thy
ger that is within thy
—that they may learn,
fear the Lord your God,
bſerve to do all the words
s law: &c.
Deut. 17. 18, 89. And
all be when he ſitteth
upon the throne of his king-
dom, that he ſhall write him
a copy of this law in a book,
out of that which is before the
prieſts the Levites; and it ſhall
be with him, and he ſhall read
therein all the days of his
life.—Iſa. 34. 16. Seek ye out
of the book of the Lord and
read.—John 5. 39. Search
the ſcriptures.—Rev. 1. 3.
Bleſſed is he that readeth, and
they that hear the words of
this prophecy, and keep thoſe
things which are written there-
in.—

x Deut. 6. 6, 7. And theſe
words which I command thee
this day, ſhall be in thine heart,
and thou ſhalt teach them di-
ligently unto thy children, and
ſhalt talk of them, when thou
ſitteſt in thine houſe, and when
thou walkeſt by the way, and
when thou lieſt down, and
when thou riſeſt up. Pſa. 78.
5, 6. For he eſtabliſhed a teſ-
timony in Jacob, and appoint-
ed a law in Iſrael, which he
commanded our fathers, that
they ſhould make them known
to their children; that the ge-
neration to come might know

the holy ſcriptures are to be tranſlated out of the original into vulgar languages[y].

Q. 157. *How is the word of God to be read?*

A. The holy ſcriptures are to be read with an high and reverend eſteem of them[z]; with a firm perſuaſion that they are the very word of God[a], and that he only can enable us to underſtand them[b]; with deſire to know, believe and obey the will of God revealed in them[c]; with diligence[d], and attention to the matter and ſcope of them[e];

them, even the children, which ſhould be born: who ſhould ariſe and declare them to their children.

y 1 Cor. 14. 2, to 29. ver. 18. 19. I thank my God I ſpeak with tongues more than you all; yet in the church I had rather ſpeak five words with my underſtanding, that by my voice I might teach others alſo, than ten thouſand words in an unknown tongue.

z Pſa 119. 97. O how love I thy law!—Nehemiah 8. 5. And Ezra opened the book in the ſight of all the people—and when he opened it, all the people ſtood up: &c.—Iſa. 66. 2. —But to this man will I look, even to him that is poor, and of a contrite ſpirit, and trembleth at my word.

a 2 Pet. 1. 21.—Holy men of God ſpake as they were moved by the Holy Ghoſt. 1 Theſs. 2. 13.

b Pſa. 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. —Luke 24. 45.

c James 1. 21, 22. Receive with meekneſs the ingrafted word, which is able to ſave your ſouls. But be ye doers of the word, and not hearers only, deceiving your ownſelves. 1 Pet. 2. 2. As new-born babes deſire the ſincere milk of the word, that ye may grow thereby. Mark 4. 20.

d Acts 17. 11. Theſe (Bereans) were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo. Deut. 11. 13.

e Acts 8. 30, 34. And Philip ſaid, Underſtandeſt thou what thou readeſt? And the eunuch anſwered Philip,—Of whom ſpeaketh the prophet this? of himſelf, or of ſome other man? Mat. 13. 23.

with meditation[f], application[g], self-denial[h], and prayer[i].

Q. 158. *By whom is the word of God to be preached?*

A. The word of God is to be preached only by such as are sufficiently gifted[k], and also duly approved and called to that office[l].

Q. 159. *How is the word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the word are to preach sound doctrine[m], diligently[n], in season, and out of season[o]; plain-

f Psal. 1. 2. But his delight is in the law of the Lord, and in his law doth he meditate day and night. Psal. 119. 97. O how love I thy law! it is my meditation all the day.

g Acts 2. 38, 19. Repent and be baptized every one of you—for the promise is unto you and to your children. 2 Sam. 12. 7, 2. Chron. 34. 21.

h Gal 1 15, 16. But when it pleased God—to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. Prov. 3. 5.

i Neh. 8. 6, 8. See letter b.

k 1 Tim. 3. 2—6. A bishop must be blameless—apt to teach—not a novice. 2 Tim. 2. 2. And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Mat. 2. 7.

l Rom. 10. 15. And how shall they preach, except they be sent? Heb. 5. 4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 1 Tim. 3. 10. And let these also first be proved, then let them use the office of a deacon, being found blameless.

m Tit. 2. 1, 8. But speak thou the things which become sound doctrine; sound speech that cannot be condemned.

n Acts 18. 25. Being fervent in the spirit, he spake and taught, diligently, the things of the Lord.

o 2 Tim. 4. 2. Preach the word; be instant in season, out of season.

ly[p], not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power[q]; faithfully[r], making known the whole counsel of God[s]; wisely[t], applying themselves to the necessities and capacities of the hearers[v]; zealously[w], with fervent love to God[x], and the souls of his people[y]; sincerely[z], aiming at his glo-

p 1 Cor. 14. 9. Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

q 1 Cor. 2. 4. And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

r Jer. 23. 28. He that hath my word, let him speak my word faithfully. 1 Cor. 4. 1, 2. Let a man so account of us, as the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. Mat. 24. 45, 46, 47.

s Acts 20. 27. For I have not shunned to declare unto you all the counsel of God.

t Col. 1. 28. Whom we preach, warning every man, and teaching every man in all wisdom. 2 Tim. 2. 15. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

v 1 Cor. 3. 2. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. Heb. 5. 12, 13, 14. 1 Thess. 2. 7. Luke 12. 42.

w Acts 18. 25. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 2 Tim. 4. 5.

x 2 Cor. 5. 13, 14. For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead. Phil. 1. 15, 16, 17.

y 2 Cor. 4. 2. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved. 1 Thess. 3. 12.

z 2 Cor. 4. 2. But we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. 2 Cor. 2. 17.

ry, and their conversion[b], edification[c], and salvation[d].

Q. 160. *What is required of those that hear the word preached?*

A. It is required of those that hear the word preached, that they attend upon it with diligence[e], preparation[f] and prayer[g]; examine what they hear by the scriptures[h]; receive the truth

a John 7. 18. He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 1 Thess. 2. 4, 5, 6.

b 1 Cor. 9. 19, 20, 21, 22. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law, &c. I am made all things to all men, that I might by all means save some.

c 2 Cor. 12. 19. But we do all things, dearly beloved, for your edifying. Eph. 4. 12.

d 1 Tim. 4. 16. Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee. 2 Tim. 2. 10. Therefore I endure all things for the elect's sake, that they may also obtain the salvation, which is in Christ Jesus, with eternal glory. Acts 26. 16—18.

e Psal. 84. 1, 2, 4. How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. Blessed are they that dwell in thy house, they will be still praising thee. Psal. 27. 4. Prov. 8. 34.

f Luke 8. 18. Take heed, therefore, how ye hear. 1 Pet. 2. 1, 2. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings; as new-born babes desire the sincere milk of the word, that ye may grow thereby. James 1. 21.

g Psal. 119. 18. Open thou mine eyes, that I may behold wondrous things out of thy law. Eph. 6. 18. 19.

h Acts 17. 11. And searched the scriptures daily, whether those things were so.

with faith[i], love[k], meekness[l], and readiness of mind[m], as the word of God[n]; meditate[o] and confer of it[p]; hide it in their hearts[q], and bring forth the fruit of it in their lives[r].

Q. 161. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered; but only by the working of the Holy Ghost, and the blessing of Christ by whom they are instituted[f].

i Heb. 4. 2. For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.

k 2 Thess. 2. 10. They received not the love of the truth, that they might be saved.

l James 1. 21. Receive with meekness the ingrafted word. Psal. 25. 9.

m Acts 17. 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind. Acts 2. 41.

n 1 Thess. 2. 13. For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God.

o Heb. 2. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

p Deut. 6. 6, 7 And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

q Psal. 119. 11. Thy word have I hid in my heart, that I might not sin against thee. Prov. 2. 1.

r Luke 8. 15. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. James 1. 25.

f 1 Pet. 3. 21. The like fi-

Q. 162. *What is a sacrament?*

A. A sacrament is an holy ordinance instituted by Christ in his church[t], to signify, seal, and exhibit[v] unto those that are within the covenant of grace[w], the benefits of his mediation[x]; to strengthen and increase their faith, and all other

gure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Acts 8. 13. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. (His baptism, notwithstanding, was ineffectual to any saving purpose for Peter said to him) v. 23. I perceive that thou art in the gall of bitterness and in the bond of iniquity. 1 Cor. 3 7. So then, neither is he that planteth any thing; neither he that watereth; but God that giveth the increase. 1 Cor. 6. 11. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

t Matt. 28. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matth. 26. 26, 27. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body.

v Rom. 4. 11. And he (Abraham), received the sign of circumcision, a seal of the righteousness of the faith, which he had, being yet uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also. 1 Cor. 11. 24, 25.

w Rom. 9. 8. The children of the promise are counted for the seed. Gal. 4 28. Now we, brethren, as Isaac was, are the children of promise. Rom. 15. 8, 9.

x Acts 2. 38. Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Acts 22. 16.

graces[y], to oblige them to obedience[z]; to teſtify and cheriſh their love and communion one with another[a], and to diſtinguiſh them from thoſe that are without[b].

Q. 163. *What are the parts of a ſacrament?*

A. The parts of a ſacrament are two: The one, an outward and ſenſible ſign uſed according to Chriſt's own appointment; the other, an inward and ſpiritual grace thereby ſignified[c].

Q. 164. *How many ſacraments hath Chriſt inſtituted under the New Teſtament?*

A. Under the New Teſtament Chriſt hath inſtituted in his church only two ſacraments, baptiſm, and the Lord's ſupper[d].

y Rom. 15. 8, 9 Now I ſay that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers; and that the Gentiles might glorify God for his mercy. Gal. 3. 27.

z Rom. 6. 4. Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. 1 Cor. 10. 21. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils. Heb. 10. 29.

a 1 Cor. 10. 13. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1 Cor. 10. 17. We being many are one bread, and one body, for we are all partakers of that one bread. Eph. 4. 3, 4, 5.

b Eph. 3. 19. Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſehold of God. Gen. 34. 14.

c Matt. 3. 11. I indeed baptize you with water unto repentance, but he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear; he ſhall baptize you with the Holy Ghoſt, and with fire. 1 Pet. 3. 21.

d 1 Cor. 11. 23. See under the letter t.

Q. 165. *What is baptism?*

A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost[e], to be a sign and seal of ingrafting into himself[f], of remission of sins by his blood[g], and regeneration by his Spirit[h]; of adoption[i] and resurrection unto everlasting life[k]: and whereby the parties baptized are solemnly admitted into the visible church[l], and enter into an open and professed engagement to be wholly and only the Lord's[m].

e Matt. 28. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

f Gal. 3. 27. For as many of you as have been baptized into Christ, have put on Christ. Rom. 6. 3.

g Acts 22. 16. Arise, and be baptized, and wash away thy sins. Mark 1. 4. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins. Rev. 1. 5.

h John 3. 5. Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Tit. 3. 5. According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.

i Gal. 3. 26, 27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.

k 1 Cor. 15. 29. Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

l 1 Cor. 12. 13. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one Spirit.—

m Rom. 6. 4. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Q. 166. *Unto whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him[n]; but infants descending from parents, either both or but one of them, professing faith in Christ, and obedience to him, are, in that respect, within the covenant, and are to be baptized[o].

Q. 167. *How is our baptism to be improved by us?*

A. The needful but much neglected duty of improving our baptism is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administra-

n Acts 8. 36, 37.—And the eunuch said, See here is water; what doth hinder me to be baptized?—And Philip said. If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Acts 2. 41. Then they that gladly received his word, were baptized.

o Acts 2. 38, 39. Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Luke 18. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. 1 Cor. 7. 14. The unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. Rom. 11. 16. Gen. 17. 7—9. compared with Gal. 3. 9—14. and Col. 2. 11, 12.

ion of it to others[p], by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein[q]; by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism and our engagements[r]; by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament[s]; by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace[t]; and by endeavouring to live by faith[v], to have our conversation in

p Psal. 22. 10, 11. I was cast upon thee from the womb; thou art my God from my mother's belly, Be not far from me, for trouble is near.

q Rom. 6. 3, 4, 5.

r Rom. 6. 2, 3. God forbid: how shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? 1 Cor. 1 11. 12, 13. Gal. 3. 1.

s Phil. 3. 7---10, 11. But what things were gain to me, those I counted loss for Christ: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I may attain unto the resurrection of the dead: &c. Rom. 4. 11, 12. 1 Pet 3. 21.

t Rom. 6. 2, 3, 4. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, &c.

v Gal. 3. 26, 27. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.

holinesſ and righteouſneſs[w], as thoſe that have therein given up their names to Chriſt[x], and to walk in brotherly love, as being baptized by the ſame Spirit into one body[y].

Q. 168: *What is the Lord's ſupper?*

A. The Lord's ſupper is a ſacrament of the New Teſtament[z], wherein, by giving and receiving bread and wine according to the appointment of Jeſus Chriſt, his death is ſhewed forth; and they that worthily communicate, feed upon his body and blood, to their ſpiritual nouriſhment and growth in grace[a]; have their union and communion with him confirmed[b]; teſtify and re-

w Rom. 6. 22. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.

x Acts 2. 38. Be baptized every one of you in the name of Jeſus Chriſt.

y 1 Cor. 12. 13---25, 26. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free;—— that there ſhould be no ſchiſm in the body; but that the members ſhould have the ſame care one for another. And whether one member ſuffer, all the members ſuffer with it, or one member be honoured, all the members rejoice with it.

z Luke 22. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the New Teſtament in my blood, which is ſhed for you.

a Mat. 26. 26, 27. And ſaid, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it. John 6. 55, 56. My fleſh is meat indeed, and my blood is drink indeed. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him. 1 Cor. 11. 23---27.

b 1 Cor. 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread, which we break, is it not the communion of the body of Chriſt?

new their thankfulness[c] and engagement to God[d], and their mutual love and fellowship each with other, as members of the same mystical body[e].

Q. 169. *How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's supper?*

A. Christ hath appointed the ministers of his word, in the administration of this sacrament of the Lord's supper, to set apart the bread and wine from common use by the word of institution, thanksgiving and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are by the same appointment to take and eat the bread, and to drink the wine; in thankful remembrance that the body of Christ was broken and given, and his blood shed for them[f].

Q. 170. *How do they that worthily communi-*

c 1 Cor. 11. 25. This cup is the New Testament in my blood: This do ye as oft as ye drink it, in remembrance of me.

d 1 Cor. 10. 16—21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Ye cannot drink the cup of the Lord, and the cup of devils: Ye cannot be partakers of the Lord's table, and of the table of devils.

e 1 Cor. 10 17 For we being many are one bread, and one body: for we are all partakers of that one bread.

f Mark 14. 22, 23, 24. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, —This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 1 Cor.

cate in the Lord's supper feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's supper[g]; and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses[h]; so they that worthily communicate in the sacrament of the Lord's supper, do therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner; yet truly and really[i], while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death[k].

Q. 171. *How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it?*

A. They that receive the sacrament of the Lord's supper are, before they come, to prepare

11. 23, 24. Mat. 26. 26—28. Eph. 2. 11, 13.

g Acts 3. 10. Whom the heavens must receive, until the times of restitution of all things.

h Gal. 3. 1. O foolish Galatians—before whose eyes Jesus Christ hath been evidently set forth, crucified among you. Heb. 11. 1.

i John 6. 51—53. I am the living bread, which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

k 1 Cor. 10. 16. See in d.

themselves thereunto, by examining themselves[l], of their being in Christ[m], of their sins and wants[n]; of the truth and measure of their knowledge[o], faith[p], repentance[q], love to God and the brethren[r], charity to all men[s], forgiving those that have done them wrong[t], of their desires after Christ[v], and of their new obedience[w]; and by re-

l 1 Cor. 11. 28. But let a man examine himself, and so let him eat of *that* bread, and drink *that* of cup.

m 2 Cor. 13. 5. Examine yourselves, whether ye be in the faith; prove your own selves; know ye not your own selves, *how* that Jesus Christ is in you except ye be reprobates?

n 1 Cor. 5. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover, is sacrificed for us: Compared with Exodus 12. 15.

o 1 Cor. 12. 29. *Are* all apostles? *are* all prophets? are all teachers? are all workers of miracles?

p 1 Cor. 13. 5. See above in m.

q Zech. 12. 10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced; and they shall mourn for him, as one mourneth for *his* only *son*; and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. 1 Cor. 12. 31. For if we would judge ourselves, we should not be judged.

r 1 Cor. 10. 17. For we being many, are one bread, and one body, for we are all partakers of that one bread.

s 1 Cor. 5. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. 1 Cor. 11. 18, 20.

t Matt. 5. 23, 24. Therefore if thou bring thy gift to the altar, and there remembrest, that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come, and offer thy gift.

v John 7. 37.—Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink Isai. 55. 1. Luke 1. 53. He hath filled the hungry with good things—.

w 1 Cor. 5. 8. Therefore let us keep the feast, not with

newing the exercise of these graces[x], by serious meditation[y], and fervent prayer[z].

Q. 172. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's supper, may have true interest in Christ, though he be not yet assured thereof[a]; and in God's account hath it, if he be duly affected with the apprehension of the want of it[b], and unfeignedly desires to be found in Christ[c], and to depart

old leaven—but with the unleavened *bread* of sincerity and truth.

x Heb. 10. 21, 22. And *having* an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. v. 24. And let us consider one another, to provoke unto love and to good works. Psal. 26. 6.

y 1 Cor. 11. 24. This do, in remembrance of me.

z Matt. 26. 26.—Jesus took bread and blessed it. 2 Chron. 30. 18, 19.

a Isai. 50. 10. Who *is* among you, that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God. 1 John 5. 13. These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

b Isai. 54. 7, 8—10. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee, &c. Matt. 5. 3, 4. Psal. 31. 22.

c Psal. 42. 11. Why art thou cast down, O my soul?

from iniquity[d]; in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians') he is to bewail his unbelief[f], and labour to have his doubts resolved[g]; and, so doing, he may and ought to come to the Lord's supper; that he may be further strengthened[h].

Q. 173. *May any who profess the faith, and desire to come to the Lord's supper be kept from it?*

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament by the power which Christ hath left in his church,

and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

d 2 Tim. 2. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. Rom. 7. 24. 25. O wretched man that I am, who shall deliver me from the body of this death! I thank God thro' Jesus Christ our Lord.

e Matth. 26. 28. For this is my blood, of the New Testament, which is shed for many for the remission of sins. Matt. 11. 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Isai. 40. 11, 29, 31.

f Mark 9. 24.—And said with tears, Lord I believe, help thou mine unbelief.

g Acts 16. 30.—And brought them out and said, Sirs, what must I do to be saved? Acts 9. 6.

h 1 Cor. 11. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. Matt. 11. 28.

i 1 Cor. 11. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself, not discerning the Lord's body. 1 Cor. 5. 11. But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a rail-

until they receive instruction, and manifest their reformation[k].

Q. 174. *What is required of them that receive the sacrament of the Lord's supper in the time of the administration of it?*

A. It is required of them that receive the sacrament of the Lord's supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance[l], diligently observe the sacramental elements and actions[m], heedfully discern the Lord's body[n], and affectionately meditate on his death and sufferings[o], and thereby stir up themselves to a vigorous exercise of their graces[p]; in judging themselves and sorrowing for sin[r]; in

er, or a drunkard, or an extortioner, with such an one, no not to eat. Matth. 7, 6. Jude v. 23.

k Gal. 6. 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

l Heb. 12. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and Godly fear. Lev. 10 3.

m Gal. 3. 1.—Before whose eyes Jesus Christ hath been evidently set forth, crucified among you.

n 1 Cor. 11. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

o Luke 22. 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

p Eph. 3. 17, 18, 19. That ye being rooted and grounded in love; may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.

q 1 Cor 11. 31. For if we would judge ourselves, we should not be judged.

r Zech. 12. 10. And they shall look upon me, whom they

earneſt hungering and thirſting after Chriſt[t], feeding on him by faith[u], receiving of his fulneſs[v]; truſting in his merits[w], rejoicing in his love[x], giving thanks for his grace[y]; in renewing of their covenant with God[z], and love to all the ſaints[a].

Q. 175. *What is the duty of Chriſtians, after they have received the ſacrament of the Lord's ſupper?*

A. The duty of Chriſtians, after they have received the ſacrament of the Lord's ſupper, is ſeriouſly to conſider how they have behaved themſelves therein, and with what ſucceſs[b]; if they find quickening and comfort, to bleſs God for it[c], beg the continuance of it[d], watch againſt relapſes[e],

have pierced, and they ſhall mourn.

f Rev. 22. 17. And the Spirit and the bride ſay, Come. And let him that heareth, ſay, Come; and let him that is athirſt come; and whoſoever will, let him take the water of life freely.

t Gal. 2. 20. And the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me. John 6. 35.

v John 1. 16. And of his fulneſs have all we received, and grace for grace. Col. 1. 19.

w Phil. 3. 9. And be found in him, not having mine own righteouſneſs which is of the law, but that which is through the faith of Chriſt, the righteouſneſs, which is of God by faith.

x 1 Pet. 1. 18. Whom having not ſeen ye love; in whom though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable and full of glory. 2 Chron. 30. 21.

y Pſa. 22. 26. The meek ſhall eat and be ſatisfied: they ſhall praiſe the Lord that ſeek him; your heart ſhall live for ever.

z Jer. 50 5. Come, and let us join ourſelves to the Lord in a perpetual covenant that ſhall not be forgotten. Pſa. 50. 5.

a 1 Cor. 10. 17. For we being many are one bread, and one body; for we are all partakers of that one bread. Acts 2. 42.

b 1 Cor. 11. 17, 30, 31. Pſa. 73. 28.

c 2 Cor. 2. 14. Now thanks be unto God, which always cauſeth us to triumph in Chriſt. Acts 2. 42, 46, 47.

d Rom. 15. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope,

fulfil their vows[f], and encourage themselves to a frequent attendance on that ordinance[g]: but if they find no present benefit, more exactly to review their preparation for, and carriage at the sacrament[h]; in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time[i]: but if they see they have failed in either, they are to be humbled[k], and to attend upon it afterward with more care and diligence[l].

Q. 176. *Wherein do the sacraments of baptism and the Lord's supper agree?*

A. The sacraments of baptism and the Lord's

through the power of the Holy Ghost. Psa. 36. 10.

e 1 Cor. 10. 12. Wherefore, let him that thinketh he standeth, take heed lest he fall. Rom. 11. 20.

f Psa. 50. 14. Offer unto God thanksgiving, and pay thy vows unto the Most High.

g 1 Cor. 11. 25, 26. Psa. 27. 4 Acts 2 42.

h Psal. 77. 6. I commune with mine own heart, and my spirit made diligent search. Psa. 139. 23, 24. Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.

i Psal. 123. 1. 2. Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters; and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the Lord our God, until that he have mercy upon us. Isai. 8. 17.

k Hos. 14. 2. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips. Hos. 6. 1, 2.

l 2 Cor. 7. 11. For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge? In all things ye have approved yourselves to be clear in this matter. 1 Chron. 15. 12—14.

ſupper agree, in that the author of both is God[m]; the ſpiritual part of both is Chriſt and his benefits[n]; both are ſeals of the ſame covenant[o], are to be diſpenſed by miniſters of the goſpel and by none other[p], and to be continued in the church of Chriſt until his ſecond coming[q].

Q. 177. *Wherein do the ſacraments of baptiſm and the Lord's ſupper differ?*

A. The ſacraments of baptiſm and the Lord's

m Matt. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. 1 Cor. 11. 23. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread: &c.

n Rom. 6. 3, 4. Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. 1 Cor. 10. 16. The cup of bleſſing, which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

o Col. 2. 11, 12. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh by the circumciſion of Chriſt; buried with him in baptiſm, wherein alſo ye are ariſen with him thro' the faith of the operation of God, who hath raiſed him from the dead. Compared with Rom. 4. 11. Matt. 26. 27, 28. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it; for this is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins.

p Matt. 28. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. 1 Cor. 11. 23. For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread. 1 Cor. 4. 1. Let a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Heb. 5. 4.

q Matt. 28. 20. Teaching them (all nations) to obſerve all things whatſoever I have commanded you; and lo, I am

ſupper differ, in that baptism is to be adminiſtered but once, with water, to be a ſign and ſeal of our regeneration and ingrafting into Chriſt[r], and that even to infants[s]; whereas the Lord's ſupper is to be adminiſtered often, in the elements of bread and wine, to repreſent and exhibit Chriſt as ſpiritual nouriſhment to the ſoul[t], and to confirm our continuance and growth in him[v], and that only to ſuch as are of years and ability to examine themſelves[w].

Q. 178. *What is prayer?*

A. Prayer is an offering up of our deſires unto God[x] in the name of Chriſt[y], by the help

with you always, even to the end of the world. 1 Cor. 11. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death until he come.

r Mat. 3. 11. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear; he ſhall baptize you with the Holy Ghoſt, and with fire. Tit. 3. 5. Gal. 3. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

s Acts 2. 38, 39 Repent and be baptized every one of you, for the promiſe is unto you, and to your children. 1 Cor. 7. 14. The unbelieving wife is ſanctified by the huſband, elſe were your children unclean; but now are they holy.—See Q. 166. letter o.

t 1 Cor. 11. 26. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. Col. 2. 19—Not holding the head, from which all the body by joints and bands having nouriſhment miniſtered, and knit together, increaſeth with the increaſe of God.

v 1 Cor. 10. 16. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt?—The bread which we break, is it not the communion of the body of Chriſt? Eph. 4. 15, 16.

w 1 Cor. 11. 28. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.

x Pſal. 62. 8. Truſt in him

of his Spirit[a]; with confession of our sins[a], and thankful acknowledgement of his mercies[b].

Q. 179. *Are we to pray unto God only?*

A. God only being able to search the heart[c], hear the request[d], pardon the sins[e], and fulfil the desires of all[f]; and only to be believed in[g], and worshipped with religious worship[h]: prayer, which

at all times; ye people, pour out your heart before him: God is a refuge for us.

y John 16. 23, 24. Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

z Rom. 1. 26. Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings, which cannot be uttered.

a Dan. 9. 4. And I prayed unto the Lord my God, and made my confession. Psal. 32. 5, 6.—I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin; Selah. For this shall every one that is godly pray unto thee, in a time when thou mayest be found.

b Phil. 6. In every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

c 1 Kings 8. 39. Thou, even thou only knowest the hearts of all the children of men. Acts 1. 24. And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. Rom. 8. 27.

d Psal. 65. 2. O thou that hearest prayer, unto thee shall all flesh come.

e Mic. 7. 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?

f Psal. 145. 16, 19. Thou openest thine hand, and satisfiest the desire of every living thing.—He will fulfil the desire of them that fear him.

g 2 Sam. 22. 31, 32.—Who is God, save the Lord? and who is a rock, save our God? John 14. 1. Let not your hearts be troubled; ye believe in God.

h Matt. 4. 10. Then saith Jesus unto him, Get thee hence, Satan; for it is written Thou shalt worship the Lord thy God, and him only shalt thou serve.

is a ſpecial part thereof[i], is to be made by all to him alone[k], and to none other[l].

Q. 180. *What is it to pray in the name of Chriſt?*

A. To pray in the name of Chriſt, is, in obedience to his command, and in confidence on his promiſes, to aſk mercy for his ſake[m]: not by bare mentioning of his name[n]; but by drawing our encouragement to pray, and our boldneſs, ſtrength, and hope of acceptance in prayer, from Chriſt and his mediation[o].

Q. 181. *Why are we to pray in the name of Chriſt?*

A. The ſinfulneſs of man, and his diſtance from God by reaſon thereof, being ſo great, as that he can have no acceſs into his preſence

i 1 Cor 1. 2. Unto the church of God, which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be ſaints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours.

k Iſai. 42. 8. I am the Lord: that is my name; and my glory will I not give to another, neither my praiſe to graven images. Luke 4. 8. Pſa. 50. 15.

l Jer. 3. 23. Truly in vain is ſalvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the ſalvation of Iſrael. Jer. 14. 22. Rom. 10. 14.

m John 14. 13, 14. And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my name, I will do it. Dan. 4. 17.

n Luke 6. 46. And why call ye me, Lord, Lord, and do not the things which I ſay? Matth. 7. 21.

o Heb. 4. 14, 15, 16. Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion. For we have not an high prieſt which cannot be touched with the feeling of our infirmities; but was in all

without a mediator[p], and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone[q], we are to pray in no other name but his only[r].

Q. 182. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections and graces, which are requisite for the right performance of that duty[f].

points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 1 John 5. 13, 14, 15.

p John 14. 6. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me. Eph. 3. 12. In whom we have boldness and access with confidence by the faith of him.

q Heb. 7. 25, 27, 28. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 1 Tim. 2. 5. For there is one God, and one mediator between God and men, the man Christ Jesus. John 6. 27.

r Col. 3. 17. And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him. Heb. 13. 15. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

f Rom. 8. 26. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought:

Q. 183. *For whom are we to pray?*

A. We are to pray for the whole church of Christ upon earth[c], for magistrates[v] and ministers[w], for ourselves[x], our brethren[y], yea our enemies[z]; and for all sorts of men living[a], or that shall live hereafter[b]; but not for the dead[c], nor for those that are known to have sinned the sin unto death[d].

Q. 184. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God[e], the welfare of the church[f],

But the Spirit itself maketh intercession for us, with groanings which cannot be uttered, &c. Psal. 80. 18. Quicken us, and we will call upon thy name. Psal. 10. 17. Zech. 12. 10.

t Eph. 6. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints. Psal. 28. 9. Save thy people, and bless thine inheritance; feed them also, and lift them up for ever.

v 1 Tim. 2. 1 I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority.

w 2 Thess. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; &c. Col. 4. 3.

x Gen. 32. 11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children.

y Jam. 5. 16. Pray one for another, that ye may be healed. 2 Thess. 1. 11.

z Matth. 5. 44. Pray for them that despitefully use you, and persecute you.

a 1 Tim. 2. 1, 2. (See above in v.)

b John 17. 20. Neither pray I for these alone, but for them also who shall believe on me through their word. 2 Sam. 7. 29.

c 2 Sam. 12. 23. But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

d 1 John 5. 16. There is a sin unto death; I do not say that he shall pray for it.

e Matth. 6. 9. Our Father who art in heaven, Hallowed be thy name. Psal. 51. 18.

our own[g] or others good[h]; but not for any thing that is unlawful[i].

Q. 185. *How are we to pray?*

A. We are to pray with an awful apprehension of the majesty of God[k], and deep sense of our own unworthiness[l], necessities[m] and sins[n]; with penitent[o], thankful[p] and enlarged hearts[q]; with un-

f Psal. 51. 18. Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem. Psal. 122. 6. Pray for the peace of Jerusalem; they shall prosper that love thee.

g Matt. 7. 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

h Psal. 125. 4. Do good, O Lord, unto those that be good; and to them that are upright in their hearts. 1 Thess. 5. 23. and 2 Thess. 3. 16.

i 1 John 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us. Jam. 4. 3. Ye ask and receive not, because ye ask amiss.

k Psal. 33. 8. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. Psal. 95. 6. O come, let us worship and bow down; let us kneel before the Lord our Maker.

l Gen. 18. 27. And Abraham answered and said, Behold, now I have taken upon me to speak unto the Lord, which am but dust and ashes. Psal. 144. 3.

m Psal. 86. 1. Bow down thine ear, O Lord, hear me; for I am poor and needy. Luke 15. 17.

n Psal. 130. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? Luke 18. 13. And the publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying God be merciful to me a sinner.

o Psal. 51. 17. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Zech. 12. 10, &c.

p Phil. 4. 6. In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. 1 Thess. 5. 18.

q Psal. 81. 10. Open thy mouth wide, and I will fill it. Eph. 3. 20, 21. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, &c.

derstanding[r], faith[s], sincerity[t], fervency[v], love[w], and perseverance[x], waiting upon him[y] with humble submission to his will[z].

Q. 186. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of use to direct us in the duty of praying[a]; but the special rule of direction is that form of prayer which our Saviour Christ taught his disciples, commonly called, *The Lord's Prayer*[b].

Q. 187. *How is the Lord's prayer to be used?*

A. The Lord's prayer is not only for direction, as a pattern according to which we are to make other prayers; but may be also used as a prayer,

r 1 Cor. 14. 15. What is it then? I will pray with the spirit, and I will pray with the understanding also.

s Heb. 10. 22. Let us draw near—in full assurance of faith, &c. Jam. 1. 6. But let him ask in faith, nothing wavering.

t Heb. 10. 22. Let us draw near with a true heart. Psal. 145. 18. The Lord is nigh unto all them that call upon him,—in truth. Psal. 17. 1. John 4. 24.

v Jam. 5. 16. The effectual fervent prayer of a righteous man availeth much.

w 1 Tim. 2. 8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. Matt. 5. 23. 24.

x Eph. 6. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.

y Mic. 7. 7. Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

z Matt. 26. 39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

a 2 Tim. 3. 16, 17. All scripture *is* given by inspiration of God, and *is* profitable for doctrine,—that the man of God may be perfect, throughly furnished unto all good works. 1 John 5. 14.

b Matt. 6. 9, 10, 11, 12, 13. Luke 11. 2, 3, 4.

so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer[c].

Q. 188. *Of how many parts doth the Lord's prayer consist?*

A. The Lord's prayer consists of three parts, a preface, petitions, and a conclusion.

Q. 189. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer (contained in these words, *Our Father who art in heaven*[d]) teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein[e]; with reverence, and all other child-like dispositions[f], heavenly affections[g], and due apprehensions of his sovereign power, majesty and gracious condescension[h]: as also to pray with and for others[i].

c Matt. 6. 9. After this manner, pray ye. Luke 11. 2. When ye pray, say, our Father, &c.

d Matt. 6. 9.

e Luke 11. 13. If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? Rom. 8. 15.

f Psal. 95. 6, 7. Let us kneel before the Lord our Maker, for he is our God; and we are the people of his pasture, and the sheep of his hand. Isai. 64. 9.

g Psal. 123. 1. Unto thee lift I up mine eyes, O thou that dwellest in the heavens, Lam. 3. 41. Let us lift up our heart, with our hands unto God in the heavens.

h Psal. 104. 1, 2, 3. Bless the Lord, O my soul: O Lord my God, thou art very great; thou art clothed with honour and majesty. Isai. 63. 15. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Psal. 113 4, 5, 6.

i Acts 12. 5. Peter therefore was kept in prison; but prayer was made without ceasing of

Q. 190. *What do we pray for in the first petition?*

A. In the first petition (which is, *Hallowed be thy name*[k]) acknowledging the utter inability and indisposition that is in ourselves and all men to honour God aright[l], we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him[m], his titles[n], attributes[o], ordinances, word[p], works, and whatsoever he is pleased to make himself known by[q]; and to glorify him in thought, word[r] and deed[s]: That he would prevent and re-

the church unto God for him. Zech. 8. 21.

k Matt. 6. 9.

l 2 Cor. 3. 5. Not that we are sufficient of ourselves to think any thing as of ourselves: but our sufficiency is of God. Psal. 51. 15. O Lord, open thou my lips, and my mouth shall shew forth thy praise.

m Psal. 67. 2, 3. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. Psal. 72. 19. Let the whole earth be filled with his glory. Eph. 3. 20, 21.

n Psal. 83. 18. That men may know, that thou, whose name alone is Jehovah, art the Most High over all the earth.

o Psal. 145. 6, 7, 8. And men shall speak of the might of thy terrible acts; and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious and full of compassion; slow to anger, and of great mercy, &c. Psal. 86. 10. 15.

p 2 Thess. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you. Psal. 107. 31, 32.—Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. 2 Cor. 2. 14.

q Psal. 145. and 8. Throughout.

r Psal. 19. 14. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.

s Phil. 1. 11. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

move atheism[t], ignorance[v], idolatry[w], profaneness[x], and whatsoever is dishonourable to him[y]; and, by his over-ruling providence, direct and dispose of all things to his own glory[z].

Q. 191. *What do we pray for in the second petition?*

A. In the second petition (which is, *Thy kingdom come*[a]) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan[b], we pray, that the kingdom of sin and Satan may be destroyed, the gospel propagated

t Psal. 79. 10. Wherefore should the heathen say, Where is their God? Let him be known among the heathen in our sight. Psal. 67. 1—4.

v Eph. 1. 17, 18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, &c.

w Psal. 97. 7. Confounded be all they that serve graven images, that boast themselves of idols, worship him all ye gods.

x Psal. 74. 18, 22. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name. Arise, O God, plead thine own cause, remember how the foolish man reproacheth thee daily.

y Jer. 14. 21. For thy name's sake, do not disgrace the throne of thy glory. 2 Kings 19. 16.

z Isai. 64. 1, 2. Oh that thou wouldest rend the heavens, that thou wouldest come down that the mountains might flow down at thy presence!—To make thy name known to thine adversaries, that the nations may tremble at thy presence. 2 Chron. 20. 6, 10, 11, 12.

a Matt. 6. 10.

b Eph. 2. 2, 3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom—we also had our conversation in times pasts in the lusts of our flesh; fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others.

c Psal. 68. 1. Let God arise, let his enemies be scattered: let them also that hate him, flee before him. Rev. 12. 9.

throughout the world[d], the Jews called[e], the fulness of the Gentiles brought in[f]; the church furnished with all gospel-officers and ordinances, purged from corruption[g], countenanced and maintained by the civil magistrate[h]: That the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting and building up of those that are already converted[k]: That Christ would rule in our hearts here[l], and hasten the time of his second coming,

d 2 Thess. 3. 1. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Psal. 67. 2.

e Rom. 10. 1. Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved.

f Rom. 11. 25. For I would not, brethren, that ye should be ignorant of this mystery—that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. Psal. 67. 1. &c.

g Matt. 9. 38. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.

h Eph. 5. 26, 27. That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Mal. 1. 11.

i 1 Tim. 2. 1, 2. I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. Isai. 49. 23.

k 2 Cor. 4. 2 —Nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. Acts 26. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified. 2 Thess 2. 16, 17. Now our Lord Jesus Christ himself, and God, even our Father, comfort your hearts, and establish you in every good word and work.

l Eph. 3. 14, 17. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

and our reigning with him for ever[m]: And that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends[n].

Q. 192. *What do we pray for in the third petition?*

A. In the third petition (which is, *Thy will be done on earth as it is in heaven*[o]) acknowledging that by nature we and all men are not only utterly unable and unwilling to know and do the will of God[p], but prone to rebel against his word[q], to repine and murmur against his providence[r], and wholly inclined to do the will of the flesh, and of the devil[s]: We pray, that God would by his Spirit take away from ourselves and others all blind-

—that Christ may dwell in your hearts by faith.—

m Rev. 22. 20. He which testifieth these things, saith, Surely I come quickly. Amen. Even so come Lord Jesus. 2 Tim. 2. 12. If we suffer, we shall also reign with him.—

n Psal. 45. 3, 4. Gird thy sword upon thy thigh, O most mighty; with thy glory and thy majesty. See letter z.

o Matt. 6. 10.

p 1 Cor. 2. 14. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Rom. 8. 5, 8.

q Rom. 8. 7. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

r Matt. 20. 11, 12. And when they had received *it*, they murmured against the good-man of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. Psal. 73. 3. I was envious at the foolish, when I saw the prosperity of the wicked.

s Eph. 2. 2, 3. (See letter b). Tit. 3. 3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, &c.

t Eph. 1. 17. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and

nesſ[t], weakneſs[v], indiſpoſedneſs[w], and perverſeneſs of heart[x], and by his grace make us able and willing, to know, do, and ſubmit to his will in all things[y], with the like humility[z], cheerfulneſs[a], faithfulneſs[b], diligence[c], zeal[d], ſincerity[e], and conſtancy[f], as the angels do in heaven[g].

revelation in the knowledge of him, the eyes of your underſtanding being enlightened, &c.

v Eph. 3. 16. That he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man

w Matt. 26. 40, 41. And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the ſpirit indeed is willing, but the fleſh is weak. Rom. 7. 24. 25.

x Ezek. 11. 19. And I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh. Jer. 31. 18. Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoke: turn thou me and I ſhall be turned; for thou art the Lord my God.

y Pſal. 119. 35. Make me to go in the path of thy commandments; for therein do I delight. Acts 21. 14. And when he would not be perſuaded, we ceaſed ſaying, The will of the Lord be done. 1 Sam. 3. 18.

z Pſal. 123 2. Behold, as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs; ſo our eyes wait upon the Lord our God. Pſal. 131. 2. Mic. 6. 8.

a Pſal. 100. 2. Serve the Lord with gladneſs; come before his preſence with ſinging.

b Iſai. 38. 3. Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight. Eph. 6. 6. Doing the will of God from the heart.

c Pſal. 119. 4.

d Rom. 12. 1. Not ſlothful in buſineſs, fervent in ſpirit; ſerving the Lord.

e 2 Cor. 1. 12. Our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world.

f Pſal. 119. 112. I have inclined mine heart to perform thy ſtatutes always, even to the end. Rom. 2. 7. To them who by patient continuance in well-doing, ſeek for glory, and honour, and immortality; eternal life.

g Pſal. 103 20, 21, 22. Bleſs the Lord, ye his angels, that excel in ſtrength, that do his commandments, hearkening

Q. 193. *What do we pray for in the fourth petition?*

A. In the fourth petition (which is, *Give us this day our daily bread*[h]) acknowledging that in *Adam*, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them[i], and that neither they of themselves are able to sustain us[k], nor we to merit[l], or by our own industry to procure them[m]; but prone to desire[n], get[o], and use them unlawfully[p]: We pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may of his free

unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure. Bless the Lord, O my soul. Dan. 7. 10.

h Matt. 6. 11.

i Gen. 3 17. And unto Adam he said,—Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Lam. 3. 22. It is of the Lord's mercies that we are not consumed, because his compassions fail not. Deut. 18. 15. to the end.

k Deut. 8. 3. And he humbled thee, and suffered thee to hunger, and fed thee with manna,—that he might make thee know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

l Gen. 32. 10. I am not worthy of the least of all thy mercies, and of all the truth, which thou hast shewed unto thy servant.

m Deut. 8. 18. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. Prov. 10. 22.

n Luke 12. 15. Take heed and beware of covetousness. Jer. 6. 13.

o Hos. 12. 7. He is a merchant, the balances of deceit are in his hand, he loveth to oppress.

p James 4. 3. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.

gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them[q], and have the same continued and blessed unto us in our holy comfortable use of them[r], and contentment in them[s]; and be kept from all things that are contrary to our temporal support and comfort[t].

Q. 194. *What do we pray for in the fifth petition?*

A. In the fifth petition (which is, *Forgive us our debts as we forgive our debtors*[v]) acknowledging that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God, and that neither we nor any other creature can make the least satisfaction for that debt[w]: We pray for ourselves and others,

q Gen. 28. 20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment toput on, then shall the Lord be my God. Jam. 4. 13, 15. Go to now ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain; For that ye ought to say, If the Lord will, we shall live and do this or that. Psal. 90. 17. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands establish thou it. Psal. 144. 12—15.

r 1 Tim. 4. 4, 5. Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God, and prayer. Prov. 10. 22.

s 1 Tim. 6. 6, 8. Godliness with contentment is great gain. —And having food and raiment let us be therewith content.

t Prov. 30. 8, 9. Remove far from me vanity and lies—feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

v Matt. 6. 12.

w Matt. 18. 24. And when

that God of his free grace would, through the obedience and satisfaction of Christ apprehended and applied by faith, acquit us both from the guilt and punishment of sin[x], accept us in his Beloved[y], continue his favour and grace to us[z], pardon our daily failings[a], and fill us with peace and joy, in giving us daily more and more assurance of forgiveness[b], which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences[c].

he had begun to reckon, one was brought unto him, which owed him ten thousand talents. Rom. 5. 19. By one man's disobedience many were made sinners. Rom. 3. 9—19. We have before proved both Jews and Gentiles, that they are all under sin.—That every mouth may be stopped, and all the world may become guilty before God. Psal. 130. 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? Mic. 6. 6, 7.

x Rom. 5. 19.—By the obedience of one shall many be made righteous. Rom. 3. 24, 25. Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Acts 13. 39.

y Eph. 1. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.

z 2 Pet. 1. 2. Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

a Hos. 14. 2 Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously. Psal. 143. 2. Enter not into judgment with thy servant, for in thy sight shall no man living be justified. Psal. 130. 3.

b Rom. 15. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. Rom. 5. 1, 2. Psal. 15. 7—12.

c Luke 11. 4. And forgive us our sins; for we also forgive every one that is indebted to us. Matt. 18. 35. So likewise shall my heavenly Father do also unto you, if ye, from your

Q. 195. *What do we pray for in the sixth petition?*

A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*[d]) acknowledging that the most wise, righteous and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations[e]; that Satan[f], the world[g] and the flesh, are ready powerfully to draw us aside, and ensnare us[h]; and that we, even after the pardon of our sins, by reason of our corruption[i], weakness and want of watchfulness[k], are not only subject to be tempted, and forward to expose ourselves unto temptations[l], but also of ourselves unable and unwilling to resist them, to recover out of them,

hearts, forgive not every one his brother their trespasses. Matt. 6. 14, 15.

d Matt. 6. 13.

e 2 Chron. 32. 31. God left him to try him, that he might know all that was in his heart. Job. 2. 6. And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

f 1 Pet. 5. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Job 2. 2.

g Luke 21. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. Mark 4. 19.

h Jam. 1. 14. Every man is tempted, when he is drawn away of his own lust and enticed.

i Gal. 5. 17. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. Rom. 7. 18.

k Matt. 26. 41. Watch and pray that ye enter, not into temptation; the spirit indeed is willing, but the flesh is weak.

l Eccl. 9. 12. Man also knoweth not his time; as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of

and to improve them[m]; and worthy to be left under the power of them[n]: We pray, that God would so over-rule the world and all in it[o], subdue the flesh[p], and restrain Satan[q], order all things[r], bestow and bless all means of grace[s], and quicken us to watchfulness in the use of them; that we and all his people may by his providence be kept from being tempted to sin[t]; or, if tempted, that by his Spirit we may be

men snared in an evil time, when it falleth suddenly upon them. 1 Tim. 6 9. They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts. Prov. 7. 22.

m Eph. 6. 11, 12. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 1 Chron. 21. 1, 2, 3, 4. 2 Chron. 16. 7, 8, 9. 10.

n Psal. 18 11, 12. But my people would not hearken to my voice, and Israel would none of me. So I gave them up unto their own hearts' lusts: and they walked in their own counsels.

o John 17. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Rom. 8. 28.

p Psal. 51. 10. Create in me a clean heart, O God; and renew a right spirit within me. Psal. 119. 133. Let not any iniquity have dominion over me.

q Heb. 2. 18. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted. 1 Cor. 10. 13. God is faithful, who will not suffer you to be tempted above that ye are able. 2 Cor. 12. 8.

r Rom. 8. 28. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose.

s Heb. 13. 20, 21. Now the God of peace—make you perfect in every good work, to do his will: working in you that which is well pleasing in his sight, through Jesus Christ. Eph. 12. 11, 12.

t Matt. 26. 41. Watch and pray, that ye enter not into temptation. Psal. 19. 13. Keep back thy servant also from presumptuous sins, let them not have dominion over me.

powerfully ſupported and enabled to ſtand in the hour of temptation[v]; or, when fallen, raiſed again and recovered out of it[w], and have a ſanctified uſe and improvement thereof[x]; that our ſanctification and ſalvation may be perfected[y], Satan trodden under our feet[z], and we fully freed from ſin, temptation, and all evil for ever[a].

Q. 196. *What doth the concluſion of the Lord's prayer teach us?*

A. The concluſion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen*[b]) teacheth us to enforce our

v 1 Cor. 10. 13. God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it. Eph. 3. 14, 15, 16.

w Pſal. 51. 12. Reſtore unto me the joy of thy ſalvation; and uphold me with thy free Spirit.

x 1 Pet. 5. 10. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, eſtabliſh, ſtrengthen, ſettle you. 1 Pet. 1. 6, 7. Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations: that the trial of your faith, being much more precious than that of gold that periſheth, though it be tried with fire, might be found unto praiſe and honour and glory at the appearing of Jeſus Chriſt.

y 1 Theſſ. 3. 13. To the end he may eſtabliſh your hearts unblameable in holineſs before God, even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.

z Rom. 10. 20. And the God of peace ſhall bruiſe Satan under your feet ſhortly.—

a 1 Theſſ. 5. 20. And the very God of peace ſanctify you wholly: and I pray God your whole ſpirit, and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

b Matt. 6. 13.

c Job 23. 3, 4. O that I knew where I might find him! that I might come even to his ſeat! I would order my cauſe before him, and fill my mouth with arguments.

Jer. 14. 20, 21.

petitions with arguments[c], which are to be taken, not from any worthinesſ in ourſelves, or in any other creature, but from God[d]: and with our prayers to join praiſes[e], aſcribing to God alone eternal ſovereignty, omnipotency, and glorious excellency[f]; in regard whereof, as he is able and willing to help us[g], ſo we by faith are emboldened to plead with him that he would[h], and

d Dan. 9. 4, 7, 8, &c. And I prayed unto the Lord my God, and made my confeſſion, and ſaid, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. O Lord, righteouſneſs belongeth unto thee, but unto us confuſion of faces, as at this day. O Lord, to us belongeth confuſion of face, to our kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee. Verſe 9. To the Lord God belong mercies and forgiveneſſeſs, though we have rebelled againſt him, &c. Verſe 16—19.

e Phil. 4. 6. In every thing by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God.

f 1 Chron. 29. 10, 11, 12, 13. And David ſaid, Bleſſed be thou, Lord God of Iſrael, our Father, for ever and ever. Thine, O Lord, is the greatneſs, and the power and the glory, and the victory, and the majeſty: for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reigneſt over all; and in thine hand is power and might, and in thine hand it is to make great and to give ſtrength unto all. Now therefore, our God, we thank thee and praiſe thy glorious name.

g Eph. 3. 20, 21. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us: unto him be glory in the church by Chriſt Jeſus, throughout all ages world without end. Amen. Luke 11. 13. If ye then being evil know how to give good gifts unto your children; how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him? Pſal. 84. 11.

h Eph. 3. 12. In whom we have boldneſs and acceſs with confidence by the faith of him. Heb. 10. 19, 20, 21, 22. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new

quietly to rely upon him that he will fulfil our requests[i]. And to testify our desires and assurance, we say, *Amen*[k].

and living way which he hath consecrated for us through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

i 1 John 5. 14. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. Rom. 8. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

k 1 Cor. 14. 16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? Rev. 22. 20, 21. He which testifieth these things, saith, Surely I come quickly. Amen. Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.

THE

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THE

Shorter Catechism*.

Question 1. *WHAT is the chief end of man?*

Answer. Man's chief end is to glorify God, and to enjoy him for ever.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. *What do the scriptures principally teach?*

A. The scriptures principally teach, what man

* The Shorter Catechism is, simply, an abridgment of the Larger; so that the proof of both must be the same. The reader, therefore, who desires to see the scripture authorities for any doctrine taught in this catechism, will turn to that doctrine in the Larger Catechism, which may very easily be done, and there he will find the necessary texts fully referred to, or inserted. It was judged unnecessary to print the very same texts twice over.

is to believe concerning God, and what duty God requires of man.

Q. 4. *What is GOD?*

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holineſs, juſtice, goodneſs and truth.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. 6. *How many perſons are there in the Godhead?*

A. There are three perſons in the Godhead; the Father, the Son, and the Holy Ghoſt; and theſe three are one God, the ſame in ſubſtance, equal in power and glory.

Q. 7. *What are the decrees of God?*

A. The decrees of God are, his eternal purpoſe according to the counſel of his will, whereby, for his own glory, he hath fore-ordained whatſoever comes to paſs.

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

Q. 9. *What is the work of creation?*

A. The work of creation is, God's making all things of nothing, by the word of his power, in the ſpace of ſix days, and all very good.

Q. 10. *How did God create man?*

A. God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures.

Q. 11. *What are God's works of providence?*

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q. 12. *What special act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. 13. *Did our first parents continue in the estate wherein they were created?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the law of God.

Q. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?*

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. 16. *Did all mankind fall in* Adam's *first transgression?*

A. The covenant being made with *Adam*, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 17. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.

Q. 18. *Wherein consists the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate, whereinto man fell, consists in the guilt of *Adam's* first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

Q. 19. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God, having out of his mere good pleasure, from all eternity, elected some to everlasting life,

did enter into a covenant of grace, to deliver them out of the eſtate of ſin and miſery, and to bring them into an eſtate of ſalvation by a Redeemer.

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jeſus Chriſt, who, being the eternal Son of God, became man, and ſo was, and continueth to be God, and man, in two diſtinct natures, and one perſon for ever.

Q. 22. *How did Chriſt being the Son of God, become man?*

A. Chriſt, the Son of God, became man, by taking to himſelf a true body, and a reaſonable ſoul, being conceived by the power of the Holy Ghoſt, in the womb of the virgin *Mary*, and born of her, yet without ſin.

Q. 23. *What offices doth Chriſt execute as our Redeemer?*

A. Chriſt, as our Redeemer, executeth the offices of a prophet, of a prieſt, and of a king, both in his eſtate of humiliation and exaltation.

Q. 24. *How doth Chriſt execute the office of a prophet?*

A. Chriſt executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our ſalvation.

Q. 25. *How doth Chriſt execute the office of a prieſt?*

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Q. 26. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. 27. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 28. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. 29. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 30. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. 31 *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our will, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany, or flow from them.

Q. 33. *What is justification?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. 35. *What is sanctification?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. *What benefits do believers receive from Christ at their death?*

A. The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. 38. *What benefits do believers receive from Christ at the resurrection?*

A. At the resurrection, believers, being raised up to glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will.

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man, for his obedience, was the moral law.

Q. 41. *Wherein is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. *What is the sum of the ten commandments?*

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.

Q. 43. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in these words, I am the Lord thy God, which brought thee out of the land of Egypt and out of the house of bondage.

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, That becauſe God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his commandments.

Q. 45. *Which is the firſt commandment?*

A. The firſt commandment is, Thou ſhalt have no other Gods before me.

Q. 46. *What is required in the firſt commandment?*

A. The firſt commandment requireth us to know, and acknowledge God to be the only true God, and our God; and to worſhip and glorify him accordingly.

Q. 47. *What is forbidden in the firſt commandment?*

A. The firſt commandment forbiddeth the denying, or not worſhipping and glorifying the true God, as God, and our God; and the giving that worſhip and glory to any other, which is due to him alone.

Q. 48. *What are we ſpecially taught by theſe words* (Before me) *in the firſt commandment?*

A. Theſe words (*Before me*) in the firſt commandment, teach us, that God, who ſeeth all things, taketh notice of, and is much diſpleaſed with, the ſin of having any other God.

Q. 49. *Which is the second commandment?*

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments.

Q. 50. *What is required in the second commandment?*

A. The second commandment requireth the receiving, observing and keeping pure and entire, all such religious worship and ordinances, as God hath appointed in his word.

Q. 51. *What is forbidden in the second commandment?*

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. 52. *What are the reasons annexed to the second commandment?*

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 53. *Which is the third commandment?*

A. The third commandment is, Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

Q. 54. *What is required in the third commandment?*

A. The third commandment requireth the holy and reverent uſe of God's name, titles, attributes, ordinances, word and works.

Q. 55. *What is forbidden in the third commandment?*

A. The third commandment forbiddeth all profaning or abuſing of any thing whereby God maketh himſelf known.

Q. 56. *What is the reaſon annexed to the third commandment?*

A. The reaſon annexed to the third commandment is, That however the breakers of this commandment may eſcape puniſhment from men, yet the Lord our God will not ſuffer them to eſcape his righteous judgment.

Q. 57. *Which is the fourth commandment?*

A. The fourth commandment is, Remember the ſabbath-day to keep it holy. Six days ſhalt thou labour, and do all thy work; but the ſeventh day is the ſabbath of the Lord thy God: in it thou ſhalt not do any work, thou, nor thy ſon, nor

thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor thy ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſabbath-day, and hallowed it.

Q. 58. *What is required in the fourth commandment?*

A. The fourth commandment requireth the keeping holy to God, ſuch ſet times as he hath appointed in his word; expreſly one whole day in ſeven, to be a holy ſabbath to himſelf.

Q. 59. *Which day of the ſeven hath God appointed to be the weekly ſabbath?*

A. From the beginning of the world to the reſurrection of Chriſt, God appointed the ſeventh day of the week to be the weekly ſabbath; and the firſt day of the week, ever ſince, to continue to the end of the world, which is the Chriſtian ſabbath.

Q. 60. *How is the ſabbath to be ſanctified?*

A. The ſabbath is to be ſanctified by a holy reſting all that day, even from ſuch worldly employments and recreations as are lawful on other days; and ſpending the whole time in the public and private exerciſes of God's worſhip, except ſo much as is to be taken up in the works of neceſſity and mercy.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omiſſion, or careleſs performance of the duties required, and the profaning the day by idleneſs, or doing that which is in itſelf ſinful, or by unneceſſary thoughts, words or works, about our worldly employments and recreations.

Q. 62. *What are the reaſons annexed to the fourth commandment?*

A. The reaſons annexed to the fourth commandment are, God's allowing us ſix days of the week for our own employments, his challenging a ſpecial propriety in the ſeventh, his own example, and his bleſſing the ſabbath-day.

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preſerving the honour, and performing the duties belonging to every one in their ſeveral places and relations, as ſuperiors, inferiors, or equals.

Q. 65. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which belongeth to every one in their several places and relations.

Q. 66. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far it shall serve for God's glory, and their own good) to all such as keep this commandment.

Q. 67. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill.*

Q. 68. *What is required in the sixth commandment?*

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

Q. 69. *What is forbidden in the sixth commandment?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

Q. 70. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.*

Q. 71. *What is required in the seventh commandment?*

A. The ſeventh commandment requireth the preſervation of our own and our neighbour's chaſtity, in heart, ſpeech and behaviour.

Q. 72. *What is forbidden in the ſeventh commandment?*

A. The ſeventh commandment forbiddeth all unchaſte thoughts, words and actions.

Q. 73. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou ſhalt not ſteal.*

Q. 74. *What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward eſtate of ourſelves and others.

Q. 75. *What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatſoever doth, or may, unjuſtly hinder our own, or our neighbour's wealth or outward eſtate.

Q. 76. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou ſhalt not bear falſe witneſs againſt thy neighbour.*

Q. 77. *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness bearing.

Q. 78. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's good name.

Q. 79. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions or affections to any thing that is his.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word and deed.

Q. 83. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. 85. *What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

Q. 88. *What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means, whereby Christ communicateth to us the benefits of redemption, are, his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual mean of convincing and converting sinners, and of building them up in holiness, and comfort, through faith unto salvation.

Q. 90. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. 91. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. 92. *What is a sacrament?*

A. A sacrament is an holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers.

Q. 93. *Which are the sacraments of the New Testament?*

A. The sacraments of the New Testament are baptism and the Lord's supper.

Q. 94. *What is baptism?*

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. *To whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him, but the infants of such as are members of the visible church, are to be baptized.

Q. 96. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. 97. *What is required to the worthy receiving of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is

that form of prayer which Christ taught his disciples, commonly called, *The Lord's Prayer.*

Q. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer, which is, *(Our Father which art in heaven,)* teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others.

Q. 101. *What do we pray for in the first petition?*

A. In the first petition which is, *(Hallowed be thy name,)* we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose of all things to his own glory.

Q. 102. *What do we pray for in the second petition?*

A. In the second petition, which is, *(Thy kingdom come,)* we pray that Satan's kingdom may be destroyed, and the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, *(Thy will be done on earth as it is in heaven,)* we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, *(Give us this day our daily bread,)* we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, *(And forgive us our debts, as we forgive our debtors,)* we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, *(And lead us not into temptation, but deliver us from evil,)* we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer, which is (*For thine is the kingdom, the power and the glory for ever. Amen.*) teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and in testimony of our desire and assurance to be heard, we say, *Amen.*

THE TEN COMMANDMENTS.

EXODUS. XX.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The LORD's PRAYER, Matth. vi.

OUR Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy

will be done on earth as it is in heaven: Give us this day our daily bread; And forgive us our debts as we forgive our debtors: And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

The CREED.

I BELIEVE in God the Father almighty, maker of heaven and earth; and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell*, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

* i e. *Continued in the state of the dead, and under the power of death, until the third day.*

END OF THE CATECHISM.

THE

FORM

OF THE

GOVERNMENT AND DISCIPLINE

OF THE

PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA.

Philadelphia:

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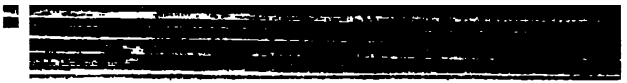

INTRODUCTION.

THE *Synod of* New-York *and* Philadelphia, judging it expedient to ascertain and fix *the system of union, and the form of* Government *and Discipline* of the Presbyterian Church in these United States, *under their care; have thought proper to lay down, by way of introduction, a few of the general principles by which they have been hitherto governed, and which are the ground work of the following plan. This, it is hoped, will, in some measure, prevent those rash misconstructions, and uncandid reflections, which usually proceed from an imperfect view of any subject; as well as make the several parts of the system plain, and the whole plan perspicuous and fully understood.*

The Synod are unanimously of opinion;

I. That "God alone is Lord of the conscience; "and hath left it free from the doctrine and com- "mandments of men, which are in any thing con- "trary to his word, or beside it in matters of faith "or worship:" Therefore, they consider the rights of private judgment, in all matters that respect religion,

as universal, and unalienable: They do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, equal and common to all others.

II. That, in perfect consistency with the above principle of common right, every Christian church, or union or association of particular churches, is entitled to declare the terms of admission into its communion *and the qualification, of its ministers and members, as well as the whole system of its internal government which Christ hath appointed: That, in the exercise of this right, they may, notwithstanding, err, in making the terms of communion either too lax or too narrow: yet, even in this case, they do not infringe upon the liberty, or the rights of others, but only make an improper use of their own.*

III. That our blessed Saviour, for the edification of the visible church, which is his body, hath appointed officers, not only to preach the gospel and administer the sacraments; *but also to exercise discipline, for the preservation both of truth and duty: and, that it is incumbent upon these* officers, *and upon the whole Church, in whose name they act, to censure, or cast out, the erroneous and scandalous; observing, in* all *cases, the rules contained in the word of God.*

IV. That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, "by their fruits

"ye shall know them." And that no opinion can be either more pernicious or more absurd, than that which brings truth and falshood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, they are persuaded, that there is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth, or to embrace it.

V. That while under the conviction of the above principle, they think it necessary to make effectual provision, that all who are admitted as Teachers, be sound in the faith; they also believe, that there are truths and forms, with respect to which men of good characters and principles may differ: And in all these, they think it the duty, both of private Christians and societies, to exercise mutual forbearance towards each other.

VI. That though the character, qualifications, and authority of church-officers, are laid down in the holy scriptures, as well as the proper method of their investiture and institution; yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

VII. That all church power, whether exercised by the body in general, or, in the way of representation, by delegated authority, is only ministerial and declarative; That is to say, *that the holy scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws, to*

bind the conſcience, in virtue of their own authority; and that all their deciſions ſhould be founded upon the revealed will of God. Now though it will eaſily be admitted, that all ſynods and councils may err, through the frailty inſeparable from humanity; yet there is much greater danger, from the uſurped claim of making laws, than from the right of judging upon laws already made, and common to all who profeſs the goſpel; although this right, as neceſſity requires in the preſent ſtate, be lodged with fallible men.

VIII. Laſtly, *That, if the preceding ſcriptural and rational principles be ſtedfaſtly adhered to, the vigor and ſtrictneſs of its diſcipline will contribute to the glory and happineſs of any church. Since eccleſiaſtical diſcipline muſt be purely moral or ſpiritual in its object, and not attended with any civil effects, it can derive no force whatever, but from its own juſtice, the approbation of an impartial public, and the countenance and bleſſing of the great Head of the church univerſal.*

THE

FORM

OF

GOVERNMENT.

CHAP. I.

Of the Church.

Sect. I. JESUS CHRIST, who is now exalted, far above all principality, and power[a], hath erected, in this world, a kingdom, which is his church[b].

Sect. II. The universal church consists of all those persons, in every nation, together with

I. a Eph. 1. 20, 21. When he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Psal. 68. 18. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.

b Psal. 2. 6. Yet have I set my king upon my holy hill of Zion. Dan. 7. 14. There was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. Eph. 1. 22, 23. And put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

their children, who make profession of the holy religion of *Christ*, and of submission to his laws[c].

Sect. III. As this immense multitude cannot meet together, in one place, to hold communion, or to worship God, it is reasonable, and *warranted by scripture example*, that they should be divided into many particular churches[d].

Sect. IV. A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeably to the holy scriptures[e]; and submitting to a certain form of government[f].

II. c Rev. 5. 9.—And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Acts 2. 39. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. 1 Cor. 1. 2. compared with 2 Cor. 9. 13.

III. d Gal. 1. 21, 22. Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea, which were in Christ. Rev. 1. 4, 20. John to the seven churches which are in Asia; Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne.—The mystery of the seven stars which thou saweſt in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou saweſt are the seven churches. See also Rev. 2. 1.

IV. e Acts 2. 41, 47.—Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.—Praising God and having favour with all the people. And the Lord added to the church daily such as should be saved. 1 Cor. 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. Acts 2. 39. Mark 10. 14. compared with Matt. 19. 13, 14. and Luke 18. 15, 16.

f Heb. 8. 5. Who serve unto the example and shadow

CHAP. II.

Of the Officers of the Church.

OUR bleſſed Lord, at firſt, collected his church, out of different nations[a], and formed it into one body[b], by the miſſion of men endued with miraculous gifts, which have, long ſince, ceaſed[c].

Extraordinary officers.

The ordinary and perpetual officers, in the church, are, *Biſhops* or *Paſtors*[d]; the repreſentatives of the people, uſually ſtiled *Ruling Elders*[e], and *Deacons*[f].

Perpetual Officers.

of heavenly things, as Moſes was admoniſhed of God when he was about to make the tabernacle: for See (ſaith he) that thou make all things according to the pattern ſhewed to thee in the mount. Gal. 6. 16. And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God.

a Pſal. 2. 8. Aſk of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. Rev. 7. 9. After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

b 1 Cor. 10. 17. For we being many are one bread, and one body: for we are all partakers of that one bread. See alſo, Eph. 4. 16. Col. 1. 98

c Matt. 10. 1, 7, 8. And when he had called unto him his twelve diſciples, he gave them power againſt unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſe.

d 1 Tim. 3. 1, 2.—If a man deſire the office of a biſhop, he deſireth a good work. Eph. 4. 11. And he gave ſome, apoſtles: and ſome, prophets: and ſome, evangeliſts; and ſome, paſtors and teachers; ver. 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.

e 1 Tim. 5. 17. Let the elders that rule well, be counted worthy of double honour.

f Phil. 1. 1. To all the ſaints in Chriſt Jeſus, which are at Philippi, with the biſhops and deacons.

CHAP. III.

Of Bishops or Pastors.

THE *pastoral* office is the first, in the church, both for dignity and usefulness[a]. *The person who fills this office*, hath, in scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop[b]*. As he feeds them with spiritual food, he is termed pastor[c]. As he serves Christ in his church, he is termed minister[d]. As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder[e]. As he

Names, &c.

I. a Rom. 11 13.

b Acts 20. 29. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, (bishops) to feed the church of God, which he hath purchased with his own blood.

c Jer. 3 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 1 Pet. 5. 2, 3, 4.

d 1 Cor. 4. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Cor. 3. 6. Who also hath made us able ministers of the New Testament.

e 1 Pet. 5. 1. The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. See also Tit. 1. 5. 1 Tim. 5. 1, 17, 19.

* As the office and character of the gospel minister is particularly and fully described, in the holy scriptures, under the title, of bishop; and as this term is peculiarly expressive of his duty as an overseer of the flock, it ought not to be rejected.

is the messenger of God, he is termed the angel of the church[f]. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador[g]. And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God[h].

CHAP. IV.

Of ruling Elders.

RULING elders are properly the representatives of the people, chosen by them, for Name, &c. the purpose of exercising government and discipline, in conjunction with pastors or ministers[a]. This office has been understood, by a great part of the protestant reformed churches, to be designated, in the holy scriptures, by the

f Mal. 2. 7. Rev. 2. 1. Unto the angel of the church of Ephesus, write. Rev. 1. 20. The seven stars are the angels of the seven churches. See also, Rev. 3. 1, 7.

g 2 Cor. 5. 20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God. Eph. 6. 20.

h Luke 12. 42. Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? 1 Cor. 4. 1, 2. Moreover it is required in stewards, that a man be found faithful.

I a 1 Tim. 5. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. Rom. 12. 7, 8.—Acts 15. 25.

title of governments: and of those who rule well; but do not labour in the word and doctrine[b].

CHAP. V.

Of Deacons.

THE scriptures clearly point out deacons as distinct officers in the church[a], whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use[b]. To them also may be properly committed the management of their temporal affairs of the church[c].

Name, &c.

b 1 Cor. 12. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. See let. a.

a Phil. 1. 1.—1 Tim. 3. 8. to verse 15.

b Acts 6. 1, 2. And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.—Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

c Acts 6. 3, 5, 6. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business—And the saying pleased the whole multitude: and they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.—Whom they set before the apostles: and when they had prayed, they laid their hands on them,

CHAP. VI.

Of Ordinances in a particular Church.

THE ordinances, eſtabliſhed by Chriſt the head, in a particular church, which is regularly conſtituted with its proper officers[a], are, prayer[b], ſinging praiſes[c], reading[d], expounding and preaching the word of God[e]; adminiſtering baptiſm and the Lord's ſupper[f]; public ſolemn faſting and thankſgiv-

Ordinances of the church.

a 1 Cor. 14. 26, 33, 40. Let all things be done to edifying.—For God is not the author of confuſion, but of peace, as in all churches of the ſaints.—Let all things be done decently and in order.

b Acts 6. 4. But we will give ourſelves continually to prayer, and to the miniſtry of the word. 1 Tim. 2. 1.

c Col. 3. 16. Teaching and admoniſhing one another, in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.—Pſal. 9. 11.—Eph. 5. 19.—Alſo Col. 4. 16.

d Acts 15. 21. Luke 4. 16, and 17.

e Tit. 1. 9. Holding faſt the faithful word as he hath been taught, that he may be able by ſound doctrine, both to exhort and to convince the gain-ſayers. Acts 10. 42. He commanded us to preach unto the people. See alſo, Acts 28. 23. Luke 24. 47. 2 Tim. 4. 2. Acts 9. 20.

f Matt. 28. 19 Go ye therefore and teach all nations, baptiſing them in the name of the Father, and of the Son, and of the Holy Ghoſt. See ver. 20. and Mark 16. 15, 16.—1 Cor. 11. 23. 24, 25. For I have received of the Lord, that which alſo I delivered unto you; that the Lord Jeſus, the ſame night in which he was betrayed, took bread.—And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me.—After the ſame manner alſo he took the cup,

as universal, and unalienable: They do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and, at the same time, equal and common to all others.

II. That, in perfect consistency with the above principle of common right, every Christian church, or union or association of particular churches, is entitled to declare the terms of admission into its communion *and the qualification, of its ministers and members, as well as the whole system of its internal government which Christ hath appointed: That, in the exercise of this right, they may, notwithstanding, err, in making the terms of communion either too lax or too narrow: yet, even in this case, they do not infringe upon the liberty, or the rights of others, but only make an improper use of their own.*

III. That our blessed Saviour, for the edification of the visible church, which is his body, hath appointed officers, not only to preach the gospel and administer the sacraments; *but also to exercise discipline, for the preservation both of truth and duty: and, that it is incumbent upon these* officers, *and upon the whole Church, in whose name they act, to censure, or cast out, the erroneous and scandalous; observing, in* all *cases, the rules contained in the word of God.*

IV. That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness; according to our Saviour's rule, "by their fruits

"ye shall know them." And that no opinion can be either more pernicious or more absurd, than that which brings truth and falshood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, they are persuaded, that there is an inseparable connection between faith and practice, truth and duty. Otherwise, it would be of no consequence either to discover truth, or to embrace it.

V. That while under the conviction of the above principle, they think it necessary to make effectual provision, that all who are admitted as Teachers, be sound in the faith; they also believe, that there are truths and forms, with respect to which men of good characters and principles may differ: And in all these, they think it the duty, both of private Christians and societies, to exercise mutual forbearance towards each other.

VI. That though the character, qualifications, and authority of church-officers, are laid down in the holy scriptures, as well as the proper method of their investiture and institution; yet the election of the persons to the exercise of this authority, in any particular society, is in that society.

VII. That all church power, whether exercised by the body in general, or, in the way of representation, by delegated authority, is only ministerial and declarative; That is to say, *that the holy scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws, to*

bind the conſcience, in virtue of their own authority; and that all their deciſions ſhould be founded upon the revealed will of God. Now though it will eaſily be admitted, that all ſynods and councils may err, through the frailty inſeparable from humanity; yet there is much greater danger, from the uſurped claim of making laws, than from the right of judging upon laws already made, and common to all who profeſs the goſpel; although this right, as neceſſity requires in the preſent ſtate, be lodged with fallible men.

VIII. Laſtly, *That, if the preceding ſcriptural and rational principles be ſtedfaſtly adhered to, the vigor and ſtrictneſs of its diſcipline will contribute to the glory and happineſs of any church. Since eccleſiaſtical diſcipline muſt be purely moral or ſpiritual in its object, and not attended with any civil effects, it can derive no force whatever, but from its own juſtice, the approbation of an impartial public, and the countenance and bleſſing of the great Head of the church univerſal.*

THE

FORM

OF

GOVERNMENT.

CHAP. I.

Of the Church.

Sect. I. JESUS CHRIST, who is now exalted, far above all principality, and power[a], hath erected, in this world, a kingdom, which is his church[b].

Sect. II. The universal church consists of all those persons, in every nation, together with

I. a Eph. 1. 20, 21. When he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Psal. 68. 18. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.

b Psal. 2. 6. Yet have I set my king upon my holy hill of Zion. Dan. 7. 14. There was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. Eph. 1. 22, 23. And put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all.

their children, who make profession of the holy religion of *Christ*, and of submission to his laws[c].

Sect. III. As this immense multitude cannot meet together, in one place, to hold communion, or to worship God, it is reasonable, and *warranted by scripture example*, that they should be divided into many particular churches[d].

Sect. IV. A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together, for divine worship and godly living, agreeably to the holy scriptures[e]; and submitting to a certain form of government[f].

II. c Rev. 5. 9.—And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. Acts 2. 39. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. 1 Cor. 1. 2. compared with 2 Cor. 9. 13.

III. d Gal. 1. 21, 22. Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea, which were in Christ. Rev. 1. 4, 20. John to the seven churches which are in Asia; Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne.—The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches. See also Rev. 2. 1.

IV. e Acts 2. 41, 47.—Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.—Praising God and having favour with all the people. And the Lord added to the church daily such as should be saved. 1 Cor. 7. 14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. Acts 2. 39. Mark 10. 14. compared with Matt. 19. 13, 14. and Luke 18. 15, 16.

f Heb. 8. 5. Who serve unto the example and shadow

CHAP. II.

Of the Officers of the Church.

OUR bleſſed Lord, at firſt, collected his church, out of different nations[a], and formed it into one body[b], by the miſſion of men endued with miraculous gifts, which have, long ſince, ceaſed[c].

Extraordinary officers.

The ordinary and perpetual officers, in the church, are, *Biſhops* or *Paſtors*[d]; the repreſentatives of the people, uſually ſtiled *Ruling Elders*[e], and *Deacons*[f].

Perpetual Officers.

of heavenly things, as Moſes was admoniſhed of God when he was about to make the tabernacle: for See (ſaith he) that thou make all things according to the pattern ſhewed to thee in the mount. Gal. 6. 16. And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God.

a Pſal. 2. 8. Aſk of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. Rev. 7. 9. After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

b 1 Cor. 10. 17. For we being many are one bread, and one body: for we are all partakers of that one bread. See alſo, Eph. 4. 16. Col. 1. 98

c Matt. 10. 1, 7, 8. And when he had called unto him his twelve diſciples, he gave them power againſt unclean ſpirits, to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſe.

d 1 Tim. 3. 1, 2.—If a man deſire the office of a biſhop, he deſireth a good work. Eph. 4. 11. And he gave ſome, apoſtles: and ſome, prophets: and ſome, evangeliſts; and ſome, paſtors and teachers; ver. 12. For the perfecting of the ſaints, for the work of the miniſtry, for the edifying of the body of Chriſt.

e 1 Tim. 5. 17. Let the elders that rule well, be counted worthy of double honour.

f Phil. 1. 1. To all the ſaints in Chriſt Jeſus, which are at Philippi, with the biſhops and deacons.

CHAP. III.

Of Bishops or Pastors.

THE *pastoral* office is the first, in the church, both for dignity and usefulness[a]. *The person who fills this office*, hath, in scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop[b]*. As he feeds them with spiritual food, he is termed pastor[c]. As he serves Christ in his church, he is termed minister[d]. As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder[e]. As he

Names, &c.

I. a Rom. 11. 13.

b Acts 20. 29. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, (bishops) to feed the church of God, which he hath purchased with his own blood.

c Jer. 3. 15. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. 1 Pet. 5. 2, 3, 4.

d 1 Cor. 4. 1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Cor. 3. 6. Who also hath made us able ministers of the New Testament.

e 1 Pet. 5. 1. The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. See also Tit. 1. 5. 1 Tim. 5. 1, 17, 19.

* As the office and character of the gospel minister is particularly and fully described, in the holy scriptures, under the title, of bishop; and as this term is peculiarly expressive of his duty as an overseer of the flock, it ought not to be rejected.

is the messenger of God, he is termed the angel of the church[f]. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador[g]. And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God[h].

CHAP. IV.

Of ruling Elders.

RULING elders are properly the representatives of the people, chosen by them, for Name, &c. the purpose of exercising government and discipline, in conjunction with pastors or ministers[a]. This office has been understood, by a great part of the protestant reformed churches, to be designated, in the holy scriptures, by the

f Mal. 2. 7. Rev. 2. 1. Unto the angel of the church of Ephesus, write. Rev. 1. 20. The seven stars are the angels of the seven churches. See also, Rev. 3. 1, 7.

g 2 Cor. 5. 20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God. Eph. 6. 20.

h Luke 12. 42. Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? 1 Cor. 4. 1, 2. Moreover it is required in stewards, that a man be found faithful.

I a 1 Tim. 5. 17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. Rom. 12. 7, 8.—Acts 15. 25.

title of governments: and of those who rule well; but do not labour in the word and doctrine[b].

CHAP. V.

Of Deacons.

THE scriptures clearly point out deacons as distinct officers in the church[a], whose business it is to take care of the poor, and to distribute among them the collections which may be raised for their use[b]. To them also may be properly committed the management of their temporal affairs of the church[c].

Name, &c.

b 1 Cor. 12. 28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. See let. a.

a Phil. 1. 1.—1 Tim. 3. 8. to verse 15.

b Acts 6. 1, 2. And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.—Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

c Acts 6. 3, 5, 6. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business—And the saying pleased the whole multitude: and they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.—Whom they set before the apostles: and when they had prayed, they laid their hands on them.

CHAP. VI.

Of Ordinances in a particular Church.

THE ordinances, eſtabliſhed by Chriſt the head, in a particular church, which is regularly conſtituted with its proper officers[a], are, prayer[b], ſinging praiſes[c], reading[d], expounding and preaching the word of God[e]; adminiſtering baptiſm and the Lord's ſupper[f]; public ſolemn faſting and thankſgiv-

Ordinances of the church.

a 1 Cor. 14. 26, 33, 40. Let all things be done to edifying.—For God is not the author of confuſion, but of peace, as in all churches of the ſaints.—Let all things be done decently and in order.

b Acts 6. 4. But we will give ourſelves continually to prayer, and to the miniſtry of the word. 1 Tim. 2. 1.

c Col. 3. 16. Teaching and admoniſhing one another, in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord.—Pſal. 9. 11.—Eph. 5. 19.—Alſo Col. 4. 16.

d Acts 15. 21. Luke 4. 16, and 17.

e Tit. 1. 9. Holding faſt the faithful word as he hath been taught, that he may be able by ſound doctrine, both to exhort and to convince the gain-ſayers. Acts 10. 42. He commanded us to preach unto the people. See alſo, Acts 28. 23. Luke 24. 47. 2 Tim. 4. 2. Acts 9. 20.

f Matt. 28. 19 Go ye therefore and teach all nations, baptiſing them in the name of the Father, and of the Son, and of the Holy Ghoſt. See ver. 20. and Mark 16. 15, 16.—1 Cor. 11. 23. 24, 25. For I have received of the Lord, that which alſo I delivered unto you; that the Lord Jeſus, the ſame night in which he was betrayed, took bread.—And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me.—After the ſame manner alſo he took the cup,

ing[g], catechising[h], making collections for the poor, and other pious purposes[i]; exercising discipline[k]; and blessing the people[l].

when he had supped, saying, This cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me. Verse 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Compared with 1 Cor. 10. 16.

g Luke 5. 35. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. Psal. 50. 14. Offer unto God thanksgiving: and pay thy vows unto the Most High. Phil. 4. 6.—In every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. See 1 Tim. 2. 1. Psal. 95. 2.

h Heb. 5. 12. For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.

i 1 Cor. 16. 1, 2, 3, 4. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.—Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Gal. 2. 10. Only they would that we should remember the poor; the same which I also was forward to do.

k Heb 13. 17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give accounts that they may do it with joy, and not with grief; for that is unprofitable for you. 1 Thess. 5. 12, 13. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake; and be at peace among yourselves.

l 2 Cor. 13. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. Eph. 1. 2. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

CHAP. VII.

Of Church Government, and the several kinds of Judicatories.

Sect. I. IT is absolutely necessary that the government of the church, be exercised under some certain and definite form[a]: And we hold it to be expedient, and agreeable to scripture and the practice of the primitive Christians, that the church be governed by congregational, presbyterial and synodical assemblies. In full consistency with this belief, we embrace, in the spirit of charity, those Christians who differ from us, in opinion or in practice, on these subjects[b].

Different Judicatories.

Sect. II. These assemblies ought not to possess any civil jurisdiction, nor to inflict any civil penalties[c]: Their power is wholly moral or spiritual, and that only minifte-

Their power.

I. a Ezek. 43. 11, 12. Shew them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof; and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them —This is the law of the house.

b Acts 15 5, 6. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.—And the apostles and elders came together for to consider of this matter.

II. c Luke 12. 13, 14. And one of the company said unto him, Master, speak to my brother, that he divide the in-

rial and declarative[d]. They possess the right of requiring obedience to the laws of Christ; and of excluding the disobedient and disorderly, from the privileges of the church. To give efficiency, however, to this necessary and scriptural authority, they possess the powers requisite for obtaining evidence and inflicting censure: They can call before them any offender against the order and government of the church; They can require members, of their own society, to appear and give testimony in the cause; but the highest punishment to which their authority extends, is to exclude the contumacious and impenitent, from the congregation of believers[e].

heritance with me. And he said unto him, Man, who made me a judge or a divider over you? John 18. 36. My kingdom is not of this world.

d See and consult Acts 15. from the 1st to the 32d verse.

e Matt. 18. 15, 16, 17, 18, 19, 20. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican. Verily I say unto you, whatsoever ye shall bind to earth, shall be bound to heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. 1 Cor. 5. 4, 5. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

CHAP. VIII.

Of the Congregational Assembly, or Judicatory, usually styled The Church Session.

ect. I. onſtituent lembers of e Church ſſion.

THE church ſeſſion conſiſts of the miniſter, or miniſters, and elders of a particular congregation[a]: of whom three Elders, if there be that umber in the Congregation, with the Miniſter, all be a quorum to do buſineſs.

Sect. II. The church ſeſſion is competent to the ſpiritual government of the congregation[b]: For which purpoſe, they ave power to inquire into the knowledge and riſtian conduct of the members of that church[c]; call before them the offenders and witneſſes, eing members of their own ſociety, and to inoduce witneſſes from other ſocieties or denomiations, where it may be neceſſary, to bring the roceſs to iſſue; and, when they can be proared to attend, to admoniſh, to rebuke, to ſpend, or exclude from the ſacraments, thoſe ho are found to deſerve the cenſures of the

s Power.

I. a 1 Cor. 5. 4. In the me of our Lord Jeſus Chriſt, hen ye are gathered together, d my ſpirit, with the power our Lord Jeſus Chriſt.

II. b Heb. 13. 17. Obey em that have the rule over you, and ſubmit yourſelves, for they watch for your ſouls, as they that muſt give account, that they may do it with joy, and not with grief. 1 Theſſ. 5. 12, 13. and 1 Tim. 5. 17.—

c Ezek. 34. 4.

church[d]; to concert the the best measures for promoting the spiritual interests of the congregation, and to appoint delegates to the higher judicatories of the church[e].

How to be convened.

Sect. III. The minister hath a right to convene the session when he may judge it requisite[f]. And he ought, in all cases, to convene them, when requested by any two or more of the elders.

Registers to be kept.

Sect. IV. We think it proper, that every church session keep a fair register, of births, of baptisms, of marriages, of persons admitted to the Lord's table, of deaths in the society, and of other removals.

CHAP. IX.

Of the Presbyterial Assembly.

Necessity of the Presbytery.

Sect. I. THE church being divided into many separate congregations, these need mutual counsel and as-

d 1 Thess. 5. 12, 13. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. —And to esteem them very highly in love, for their work's sake, and be at peace among yourselves. See also 2 Thess. 3. 6, 14, 15. 1 Cor. 11. 27. to the end.

e Acts 15. 2. When therefore Paul and Barnabas had no small dissention and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 6. And the apostles and elders came together for to consider of this matter.

III. f Acts 20. 17.

ſiſtance, in order to preſerve ſoundneſs of doctrine, and regularity of diſcipline; and to enter into common meaſures, for the promoting of knowledge and religion, and for the preventing of the encroachments of infidelity and error[a]. Hence ariſe the importance and uſefulneſs of preſbyterial and ſynodical aſſemblies[b].

Sect. II. A preſbytery conſiſts of all the miniſters, and one ruling elder from each congregation, within a certain diſtrict.

Conſtituent Members thereof.

Sect. III. Every congregation, which has a ſettled paſtor, has a right to be repreſented in preſbytery, by one elder; and every collegiate church, by two or more elders, in proportion to its miniſters. Where there are two or more congregations united, under one paſtor, all ſuch con-

I. a The church of Jeruſalem conſiſted of more than one, as is manifeſt both before and after the diſperſion, from Acts 6. 1, 6. Acts 9. 31. Acts 21. 20. Acts 6. 2. Theſe congregations were under one preſbyterial government, proved from Acts 15. 24, 28. Acts 11. 22, 30.—Acts 21. 17, 18.--Acts 6 chap. That the church of Epheſus had more congregations that one under a preſbyterial government, appears from Acts 20. 31. Chap. 19. 18, 19, 20. 1 Cor. 16. 8, 9, 19. compared with Acts 18. 19, 24, 26.—Acts 20. 17, 25, 28, 30, 36, 37. Rev. 2. 1, 2, 3, 4, 5. 6. joined with Acts 20. 17, 18.

b 1 Tim. 4. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery. Acts 15. 2. —Verſe 4. And when they were come to Jeruſalem, they were received of the church, and of the apoſtles and elders, and they declared all things that God had done with them. Ver. 6. And the Apoſtles and elders came together for to conſider of this matter.

gregations shall have but one elder to represent them. Every congregation, which has no settled minister, and is able and willing to support one, shall be entitled to be represented, by a ruling elder, in this judicatory. And where there are two or more such congregations, united for the maintenance of the gospel, and, in their united state are of the description aforesaid, then such united congregations may be represented by one elder. Every elder, not known to the presbytery, shall produce a certificate of his regular appointment, from the church which he represents[c].

Quorum of the Presbytery.

Sect. IV. Any three ministers, and as many elders as may be present belonging to the presbytery, being met, at the time and place appointed, shall be a judicatory, competent to the dispatch of business; notwithstanding the absence of the other members[d].

Powers of the Presbytery, &c.

Sect. V. The presbytery hath cognizance of all things that regard the welfare of the particular churches within their bounds, which are not cog-

III. c Acts 15. 1, 2, 3, 4, 5, 6. 1 Cor. 14. 26, 33, 40. Let all things be done to edifying.—For God is not the author of confusion, but of peace, as in all the churches of the saints.—Let all things be done decently, and in order.

IV. d Acts 14. And thence sailed to Antioch, from whence they had been recommended by the grace of God, for the work which they fulfilled.——And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith

nizable by the session[e]. They have also a power of receiving and issuing appeals from the sessions, and references, brought before them in an orderly manner[f]; of examining and licensing candidates for the gospel ministry[g]; of ordaining, settling, removing, or judging ministers[h]; of examining, and approving or censuring the records of the sessions; of resolving questions of doctrine or discipline, seriously and reasonably proposed[i]; of condemning erroneous opi-

unto the Gentiles: compared with Acts 11. 18. And when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

V. e Acts 15. 5. But there rose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses. Ver. 6. And the apostles and elders came together for to consider of this matter. Ver. 19. Wherefore my sentence is, that we trouble not them which from among the Gentiles are returned to God: Ver. 20. But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

f Acts 18. 24, 27. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.—And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him. Compared with Acts 19. 1, 2, 3, 4, 5, 6, 7.

g 1 Tim. 4. 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Acts 13. 2, 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. —And when they had fasted and prayed, and layed their hands on them, they sent them away.

h Acts 15. 28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. 1 Cor. 5. 3.

i Acts 15. 10. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to

nions, that injure the purity or peace of the church[k]; for visiting particular churches, to enquire into their state, and redress the evils that may have arisen within them[l]; of uniting, or dividing congregations, at the request of the people; and of ordering whatever pertains to the spiritual concerns of the churches under their care[m]. And it shall be the duty of the presbyteries to report to the synod, licensures, ordinations, the dismissing or receiving of members, and the removal of members by death.

bear? Compared with Gal. 2. 4, 5.

k Acts 15. 22, 23, 24. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas: namely, Judas surnamed Barsabas, and Silas, chief men among the brethren, and they wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.—Forasmuch as we have heard, that certain which went out from us, have troubled you with words subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment.

l Acts 20. 17. And from Miletus he sent to Ephesus, called the elders of the church. —Acts 6. 2. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.—Acts 15. 30. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

m Eph. 6. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints.—Phil. 4. 6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

Sect. VI. The presbytery shall meet on their own adjournment: and, when any emergency shall require a meeting, sooner than the time to which the judicatory stands adjourned, the moderator shall, with the concurrence, or at the request of two ministers and two elders, the elders being of different congregations, call meeting of the presbytery, by a circular letter sent to every minister, and to the session of every vacant congregation having a right to send a representative to the judicatory, in due time previous to the meeting; which time shall be ascertained and recorded by each presbytery, and shall not be less than ten days: and nothing shall be transacted, at such special meeting, besides the particular business for which the judicatory has been thus convened.

How to be convened.

Sect. VII. At each meeting of presbytery, a sermon shall be delivered, if convenient; and every particular session shall be opened and concluded with prayer; The roll shall be called, and the meeting recorded by the clerk, who shall enter the names of the members present, and also of those ministers who are absent.

Opening of the Presbytery.

CHAP. X.

Of the Synodical Assembly.*

Sect. I. AS a presbytery is the convention of the bishops and elders, within a certain district; so a synod is a convention of the bishops and elders, within a larger district, including several presbyteries.

Constituent Members of Synod.

Sect. II. Any seven ministers of the synod, who shall convene at the time and place of meeting, with as many elders as may be present, shall be a quorum to transact synodical business; provided not more than four of the said ministers belong to one presbytery.

Sect. III. The synod have power to admit and judge of appeals, regularly brought up from the presbyteries: to give their judgment on all references, and ecclesiastical cases, made to them; to review the presbytery books; to redress whatever hath been done by presbyteries contrary to order; to take effectual care that presbyteries observe the constitutions of the church; to make such regulations for the benefit of their whole body, and of the presbyteries and churches under their care,

Powers thereof.

* As the proofs already adduced in favour of a presbyterial assembly in the government of the church, are equally valid in support of a synodical assembly (since a synod is only a larger presbytery) it is unnecessary to repeat the scriptures to which reference has been made under Chap. IX, or to add any other,

as shall be agreeable to the word of God, and not contradictory to the decisions of the general assembly, and to propose, to the general assembly, for their adoption, such measures as may be of common advantage to the whole church.

CHAP. XI.

Of the General Assembly†.

Style of the highest Judicatory of the Presbyterian Church.

Sect. I. THE general assembly is the highest judicatory of the presbyterian church; and shall represent, in one body, all the particular churches of this denomination; and shall bear the style and title of of *The General Assembly of the Presbyterian Church in the United States of America.*

Sect. II. The general assembly shall consist of an equal delegation of bishops and elders

† The radical principles of presbyterian church government and discipline are;—That the several different congregations of believers, taken collectively, constitute one church of Christ, called emphatically *the church*;—that a larger part of *the church*, or a representation of it, should govern a smaller, or determine matters of controversy which arise therein;—that, in like manner, a representation of the whole should govern and determine in regard to every part and to all the parts united, that is, that *a majority shall govern*; And, consequently, that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of *the whole church*. For these principles and this procedure, the example of the apostles and the practice of the primitive church is considered as authority.—See Acts 15. 1, 2, 4, 6. and from the 24 to the 29th. verses; also Acts 16. 14. and the proofs adduced under the three last chapters.

Constituent Members of the General Assembly.

from each presbytery, in the following proportion: viz. each presbytery, consisting of not more than six ministers shall send one minister and one elder; each presbytery, consisting of more than six ministers and not more than twelve, shall send two ministers and two elders; and in like proportion, for every six ministers, in any presbytery: And these delegates, so appointed, shall bear the title of *Commissioners to the general assembly.*

Quorum thereof.

Sect. III. Any fourteen, or more, of these commissioners, one half of whom shall be ministers, being met, on the day, and at the place appointed, shall be competent to form a general assembly, and to proceed to business.

Power of the Assembly.

Sect. IV. The assembly shall receive and issue all appeals and references, which may be regularly brought before them from the inferior judicatories; they shall review the minutes and proceedings of every synod, to approve or censure them; they shall give their advice and instructions, in all other cases submitted to them; and they shall also constitute the bond of union, peace, correspondence, and mutual confidence, among all our churches.

Other Powers of the Assembly.

Sect. V. To the assembly also belongs the power of consulting, reasoning, and judging, in controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error;

in doctrine, or immorality in practice, in any church, presbytery, or synod; of corresponding with foreign churches; of putting a stop to schismatical contentions, and disputations; and, in general, of recommending and attempting reformation of manners; and of promoting charity, truth and holiness, through all the churches; and of erecting new synods, when they judge it necessary.

Restriction of the power of the Assembly.

Sect. VI. Before any overtures or regulations, proposed by the assembly to be established as constitutional rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the presbyteries, and to receive the returns of, at least, a majority of the presbyteries, in writing, approving thereof.

CHAP. XII.

Of Electing and ordaining ruling Elders and Deacons.

Sect. I. HAVING defined the officers of the church, and the assemblies by which it shall be governed, it is proper here to prescribe the modes in which ecclesiastical rulers shall be ordained to their respective offices.

Mode of electing ruling Elders, &c.

Sect. II. Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved, and in use in that congregation[a]. But in all cases, the persons elected, must be male communicating members in that church, in which they are to exercise their office.

How to be ordained.

Sect. III. When any person shall have been elected to either of these offices, and shall have declared his willingness to accept thereof, he shall be set apart in the following manner.

Engagements required of Elders and Deacons.

Sect. IV. After sermon, the minister shall propose to him, in the presence of the congregation, the following questions: viz.

1. Do you believe the scriptures of the Old and New Testament, to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt, the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures?

3. Do you approve of the government and discipline of the presbyterian church, as exercised in these United States?

4. Do you accept the office of ruling elder [or deacon as the case may be] in this congrega-

a 1 Cor. 14. 40. Let all things be done decently and in order.

tion, and promise faithfully to perform all the duties thereof?

After having answered these questions in the affirmative, he shall be set apart, by prayer, to the office of elder [or deacon as the[b] case may be;] and the minister shall give him, and the congregation, an exhortation suited to the occasion.

To be set apart by Prayer.

CHAP. XIII.

Of licensing Candidates, or Probationers, to preach the Gospel.

Sect. I. THE holy scriptures require that some trial be previously had of those who are to be ordained to the ministry of the gospel, that this sacred office may not be degraded, by being committed to weak or unworthy men[a]; and that the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose presbyteries shall licence probationers, to preach the gospel; that after a competent trial of their talents, and

Presbyteries ought to License Probationers.

b Acts 6. 5, 6.

a 1 Tim. 3. 6. Not a novice. 2 Tim. 2. 2. And the things that thou hast heard of me among many witnesses, the same

receiving from the churches a good report, they may, in due time, ordain them to the pastoral office[b].

Sect. II. It is proper and requisite, that candidates, applying to the presbytery to be licensed to preach the gospel, produce satisfactory testimonials of their good moral character, and of their being regular members of some particular church. And it is the duty of the presbytery, for their satisfaction with regard to the real piety of such candidates, to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the sacred office[c]. And it is recommended, that the candidate be also required to produce a diploma, of bachelor or master of arts, from some college or university: or at least authentic testimonials of his having gone through a regular course of learning.

Testimonials to be produced by Candidates applying to be Licensed.

Sect. III. Because it is highly reproachful to religion, and dangerous to the church, to intrust the holy ministry to weak and ignorant men[d], the

Trials in order to Lincense.

commit thou to faithful men who shall be able to teach others also.

b 1 Tim. 3. 7. 3 John 12.

c Rom. 2. 21. Thou, therefore, who teachest another, teachest thou not thyself? &c. in connection with letter a.

d See letters a and b.

presbytery shall try each candidate, as to his knowledge of the Latin language; and of the original languages in which the holy scriptures were written. They shall examine him, on the arts and sciences; on theology, natural and revealed; and on ecclesiastical history. And in order to make trial of his talents to explain and vindicate, and practically to enforce the doctrines of the gospel, the presbytery shall require of him, an exegesis on some common head of divinity; a presbyterial exercise; a lecture or explication of a portion of scripture; and a popular sermon, or other similar exercises, to be held, at several successive sessions, till they shall have obtained satisfaction, as to his piety, literature and aptness to teach in the churches[e].

The Study of Divinity must continue at least two Years before License.

Sect. IV. That the most effectual measures may be taken, to guard against the admission of insufficient men into the sacred office, it is recommended, that no candidate, except in extraordinary cases, be licensed; unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years, under some approved divine, or professor of theology.

e 1 Tim. 3. 2. — Apt to teach. See also the foregoing quotations.

f See letter a.

Engagements required of Probationers, before License.

Sect. V. Before the presbytery proceed to license the candidate, the moderator shall require of him the following engagements: *viz.*

1. Do you believe the scriptures of the Old and New Testament, to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures?

3. Do you promise to study the peace, unity, and purity of the church?

4. Do you promise to submit yourself, in the Lord, to the government of this presbytery, or of any other presbytery in the bounds of which you may be?

Manner of licensing.

Sect. VI. The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate, to the following purpose: "In the name of the Lord Jesus Christ, and by that authority which he hath given to his church for its edification, we do license you to preach the gospel, wherever God in his providence may call you: and for this purpose, may the blessing of God rest upon you, and the Spirit of Christ fill your heart. *Amen.*" And record shall be made of the licensure, in the following form: *viz.*

Form of License

At the day of the presbytery of having received sufficient testimonials, in favour of of his having gone through a regular course of literature; of his good moral character; and of his being in the communion of the church; proceeded to take the usual parts of trial for his licensure: And he having given satisfaction, as to his accomplishments in literature; as to his experimental acquaintance with religion; and as to his proficiency in divinity, and other studies; the presbytery did, and hereby do express their approbation of all these parts of trial: And he having adopted the confession of faith of this church; and satisfactorily answered the questions, appointed to be put to candidates to be licensed; the presbytery did, and hereby do license him, the said to preach the gospel of Christ, as a probationer for the holy ministry, within the bounds of this presbytery, or wherever he shall be orderly called.

Testimonials of a Probationer.

Sect. VII. When any candidate shall, by the permission of his presbytery, remove without its limits, an extract of this record, accompanied with a presbyterial recommendation, signed by the clerk, shall be his testimonials, to the presbytery under whose care he shall come.

CHAP. XIV.

Of the Election and Ordination of Bishops or Pastors[a].

Sect. I. WHEN any probationer or probationers, shall have preached so much to the satisfaction of any congregation as that the people appear prepared to elect a pastor, the session shall solicit the presence and counsel of some neighbouring minister, to assist them in conducting the election contemplated, unless highly inconvenient on account of distance: In which case they may proceed without such assistance.

A Church disposed to prepare a Call in order to Ordination, shall ask the assistance of a Minister.

Sect. II. On a Lord's day, immediately after public worship, it shall be intimated from the pulpit, that all the members of that congregation are requested to meet, on ensuing, at the church, or usual place for holding public worship; then and there, if it be

The Day for preparing the Call shall be previously appointed on a Lord's Day.

a The contents of the first eight sections of this chapter and of several other parts of the form of government, especially the whole of the fifteenth chapter, do not, it is apprehended, need to be explicitly and directly supported by the words of scripture. They relate to those circumstances and arrangements in the or-

agreeable to them, to proceed to the election of a paſtor, for that Congregation.

Sect. III. On the day appointed, the miniſter, whoſe aſſiſtance has been obtained, ſhall preach a ſermon, at the uſual ſeaſon for public worſhip; and after ſermon, he ſhall announce to the people, that he will immediately proceed to take the votes of the electors of that congregation, for a paſtor if ſuch be their deſire; and when this deſire ſhall be expreſſed, by a majority of voices, he ſhall then proceed to take the votes for a paſtor. In this election no perſon ſhall be entitled to vote, who refuſes to ſubmit to the cenſures of the church, regularly adminiſtered; or who does not contribute his juſt proportion, according to his own engagements, or the rules of that church, to all its neceſſary expenees.

The Miniſter ſhall receive the Votes of none but regular Members, and who punctually pay towards the Support of the Church.

Sect. IV. When the votes are taken, if it appear that a great proportion of the people are averſe from the candidate, who has a majority of votes, and cannot be induced to concur in the call, the aſſiſting miniſter ſhall endeavour to diſſuade the congregation from

When the people are not unanimous the Miniſter ſhall certify the number and circumſtances of the diſſentients.

der of God's houſe, which, though uſeful to be ſpecified in a formula of church government, are and muſt be left, in a great meaſure, to human prudence, aſſiſted by ſome general directions of ſcripture.

profecuting it further. But if the people be nearly, or entirely, unanimous; or if the majority ſhall inſiſt upon their right to call a miniſter; then in that caſe, the miniſter, after uſing his utmoſt endeavours to perſuade the congregation to unanimity, ſhall proceed to draw a call in due form, and to have it ſubſcribed by the electors; certifying, at the ſame time, the number and circumſtances of thoſe who do not concur in the call: All which proceedings ſhall be laid before the presbytery, together with the call.

The call ſhall be in the following, or like form, viz.

The Form of a call.

The Congregation of being, on ſufficient grounds, well ſatisfied of the miniſterial qualifications of you and having good hopes from our paſt experience of your labours, that your miniſtrations in the goſpel will be profitable to our ſpiritual intereſts, do earneſtly call and deſire you, to undertake the paſtoral office in ſaid congregation; promiſing you, in the diſcharge of your duty, all proper ſupport, encouragement, and obedience, in the Lord: And that you may be free from worldly cares and avocations, we hereby promiſe and oblige ourſelves to pay to you, the ſum of in regular* payments, during the time

* This blank to be filled up with the words, quarterly, half-yearly, or yearly, as may beſt ſuit the congregation.

of your being, and continuing the regular paſtor of this church. In teſtimony whereof, we have reſpectively ſubſcribed our names, this day of A. D.

Atteſted by A. B. *Moderator of the meeting.*

A call may, in certain caſes, be ſubſcribed by Elders or Deacons.

Sect. V. But if any congregation ſhall chooſe to ſubſcribe their call, by their elders and deacons, or truſtees, or committee, or either, they ſhall be at liberty ſo to do; but it ſhall, in ſuch caſe, be fully certified to the presbytery, by the miniſter, or other perſon who preſided, that they have been appointed, for this purpoſe, by a public vote of the congregation; and that the call has been, in all other reſpects, prepared as above directed.

A Call ſufficient both for Ordination and Inſtalment.

Sect. VI. When a call ſhall be preſented to any miniſter or candidate, it ſhall always be viewed as a ſufficient petition from the people for his inſtalment. The acceptance of a call, by a miniſter or candidate, ſhall always be conſidered as a requeſt, on his part, to be inſtalled at the ſame time. And when a candidate ſhall be ordained, in conſequence of a call from any congregation, the presbytery ſhall always, at the ſame time, ordain and inſtall him paſtor of that congregation.

Sect. VII. The call, thus prepared, shall be presented to the presbytery, under whose care the person called shall be; that, if the presbytery think it expedient to present the call to him, it may be accordingly presented: And no minister or candidate shall receive a call but through the hands of the presbytery.

The Call must be presented to the Presbytery.

Sect. VIII. If the call be to the licentiate of another presbytery, in that case the commissioners, deputed from the congregation to prosecute the call, shall produce, to that judicatory, a certificate from their own presbytery, regularly attested by the moderator and clerk, that they are in order. If that presbytery present the call to their licentiate, and he be disposed to accept it, they shall then dismiss him from their jurisdiction, and require him to repair to that presbytery, into the bounds of which he is called; and there to submit himself to the usual trials preparatory to ordination.

How to proceed when the Call is to the Licentiate of another Presbytery.

Sect. IX. Trials for ordination, especially in a different presbytery from that in which the candidate was licensed, shall consist of a careful examination as to his acquaintance with experimental religion; as to his knowledge of philosophy, theology, ecclesiastical history, the Greek and He-

Trials for Ordination.

brew languages, and such other branches of learning as to the presbytery may appear requisite; and as to his knowledge of the constitution, the rules and principles of the government and discipline of the church; together with such written discourse, or discourses, founded on the word of God, as to the presbytery shall seem proper[b]. The presbytery, being fully satisfied with his qualifications for the sacred office, shall appoint a day for his ordination, which ought to be, if convenient, in that church of which he is to be the minister. It is also recommended that a fast day be observed in the congregation previous to the day of ordination[c].

Presbytery being constituted a sermon shall be preached, &c.

Sect. X. The day appointed for ordination being come, and the presbytery convened, a member of the presbytery, previously appointed to that duty, shall preach a sermon adapted to the occasion. The same, or another member appointed to preside in this business, shall afterwards briefly recite from the pulpit, in the audience of the people, the proceedings of the presbytery preparatory to this transaction: He shall point out the nature and importance of the ordinance; and endeavour to impress the audience with a proper sense of the solemnity of the transaction.

b See the proofs in sections 1, 2, 3, 4, of chapter 13.
c Acts 13. 2, 3.

Engagements required of those who are ordained

Then addressing himself to the candidate, he shall propose to him the following questions, viz.

1. Do you believe the scriptures of the Old and New Testament to be the word of God, the only infallible rule of faith and practice[d]?

2. Do you sincerely receive, and adopt, the confession of faith of this church, as containing the system of doctrine taught in the holy scriptures[e]?

3. Do you approve of the government and discipline of the presbyterian church, as prescribed in the form of the government and discipline of the presbyterian church in these United States[f]?

4. Do you promise subjection to your brethren, in the Lord[g]?

5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry, from love to God, and a sincere desire to promote his glory in the gospel of his Son[h]?

6. Do you promise to be zealous and faithful in maintaining the truths of the gospel, and the purity and peace of the church; whatever persecution, or opposition, may arise unto you on that account[i]?

d 2 Tim. 3. 16.—Eph. 2. 20.
e 2 Tim. 1. 13.
f See letter e.
g 2 Pet. 5. 5.
h 1 Cor. 2. 2.—2 Cor. 4. 5.
i Acts 20. 17—31

7. Do you engage to be faithful, and diligent, in the exercise of all private and personal duties, which become you as a Christian and a minister of the gospel; as well as in all relative duties, and the public duties of your office, endeavouring to adorn the profession of the gospel by your conversation; and walking, with exemplary piety, before the flock over which God shall make you overseer[k]?

When the candidate is to be ordained as the pastor of a particular congregation, the following question shall be added.

8. Are you now willing to take the charge of this congregation, agreeably to your declaration at accepting their call? And do you promise to discharge the duties of a pastor to them, as God shall give you strength[l]?

Engagements required of the People.

Sect. XI. The candidate having answered these questions in the affirmative, the moderator shall demand of the people:

1. Do you, the people of this congregation, continue to profess your readiness to receive , whom you have called, to be your minister?

2. Do you promise to receive the word of truth from his mouth, with meekness and love;

k See the epistles to Timothy and Titus throughout.
l 1 Pet. 5. 2.

and to ſubmit to him, with humility, in the due exerciſe of diſcipline[m]?

3. Do you promiſe to encourage him in his arduous labour, and to aſſiſt his endeavours for your inſtruction and ſpiritual edification[n]?

4. And do you engage to continue to him, while he is your paſtor, that competent worldly maintenance which you have promiſed; and whatever elſe you may ſee needful, for the honour of religion, and his comfort among you[o]?

Mode of ordination.

Sect. XII. The people having anſwered theſe queſtions, in the affirmative, by holding up their right hands, the candidate ſhall kneel down, in the moſt convenient part of the church: Then the preſiding biſhop ſhall, by prayer[p], and with the laying on of the hands of the preſbytery[q], according to the apoſtolic example, ſolemnly ordain him to the holy office of the goſpel miniſtry. Prayer being ended, he ſhall riſe from his knees: and the miniſter who preſides ſhall firſt, and afterwards all the members of the preſbytery in their order, take him by the right hand, ſaying, in words to this purpoſe, "We give you the right hand of fellowſhip, to take part of this mi-

m James 1. 21 Heb. 13. 17.
n 1 Theſſ. 5. 12, 13.
o 1 Cor. 9. 7—15.
p Acts 13. 2. 3.
q 1 Tim 4. 14.

niſtry with us[r]." After which the miniſter preſiding, or ſome other appointed for the purpoſe, ſhall give a ſolemn charge in the name of God, to the newly ordained biſhop[f], and to the people[t], to perſevere in the diſcharge of their mutual duties; and ſhall then, by prayer, recommend them both to the grace of God, and his holy keeping; and finally, after ſinging a pſalm, ſhall diſmiſs the congregation with the uſual bleſſing. And the preſbytery ſhall duly record the tranſaction.

CHAP. XV.

*Of Translation, or removing a Minister from one Charge to another**.

Sect. I. NO biſhop ſhall be tranſlated from one church to another, nor ſhall he receive any call for that purpoſe, but by the permiſſion of the preſbytery.

Tranſlation to be made by the Preſbytery.

r Gal. 2. 9. Acts 1. 25.
f 2 Tim. 4. 1, 2.
t Mark 5. 24. Heb. 2. 1.—See alſo letters m, n, o.
* See note a, at the beginning of the laſt chapter, page 402.

Mode of Procedure in Translations.

Sect. II. Any church, desiring to call a settled minister from his present charge, shall, by commissioners properly authorised, represent to the presbytery the ground on which they plead his removal. The presbytery, having maturely considered their plea, may, according as it appears more or less reasonable, either recommend to them to desist from prosecuting the call; or may order it to be delivered to the minister to whom it is directed; if the parties be not prepared to have the matter issued, at that presbytery, a written citation shall be given to the Minister, and his congregation, to appear before the presbytery at their next meeting. This citation shall be read from the pulpit in that church, by a member of the presbytery appointed for that purpose, immediately after public worship; so that, at least, two sabbaths shall intervene, betwixt the citation, and the meeting of the presbytery at which the cause of translation is to be considered. The presbytery, being met, and having heard the parties, shall, upon the whole view of the case, either continue him in his former charge, or translate him, as they shall deem to be most for the peace and edification of the church; or refer the whole affair to the synod, at their next meeting, for their advice and direction.

Mode of Procedure when the Minister is of another Presbytery.

Sect. III. When the congregation, calling any settled minister, is within the limits of another presbytery, that congregation shall obtain leave, from the presbytery to which they belong, to apply to the presbytery of which he is a member: And that presbytery, having cited him and his congregation as before directed, shall proceed to hear and issue the cause. If they agree to the translation, they shall release him from his present charge; and having given him proper testimonials, shall require him to repair to that presbytery, within the bounds of which the congregation calling him lies, that the proper steps may be taken for his regular settlement in that congregation: And the presbytery to which the congregation belongs, having received an authenticated certificate of his release, under the hand of the clerk of that presbytery, shall proceed to install him in the congregation, as soon as convenient. Provided always, that no bishop or pastor shall be translated, without his own consent previously obtained.

Instalment constitutes the pastoral Relation, &c.

Sect. IV. When any minister is to be settled in a congregation, the instalment, which consists in constituting a pastoral relation between him and the people of that particular church, may be performed, either by the pres-

bytery, or by a committee appointed for that purpose, as may appear most expedient: and the following order shall be observed therein.

Notice of the Day must be given.

Sect. V. A day shall be appointed for the instalment, at such time as may appear most convenient, and due notice thereof given to the congregation.

A Sermon shall be delivered, &c.

Sect. VI. When the presbytery, or committee, shall be convened and constituted, on the day appointed, a sermon shall be delivered, by some one of the members previously appointed thereto; immediately after which, the bishop who is to preside, shall state to the congregation the design of their meeting, and briefly recite the proceedings of the presbytery relative thereto. And then, addressing himself to the minister to be installed, shall propose to him the following or similar questions:

Instalment consists in mutual Engagements of Minister and People.

1. Are you now willing to take the charge of this congregation, as their pastor, agreeably to your declaration at excepting their call?

2. Do you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge, you are influenced by

a sincere desire to promote the glory of God, and the good of his church?

3. Do you solemnly promise, that, by the assistance of the grace of God, you will endeavour faithfully to discharge all the duties of a pastor to this congregation; and will be careful to maintain a deportment, in all respects becoming a minister of the gospel of Christ, agreeably to your ordination engagements? To all these having received satisfactory answers, he shall propose to the people the same or like questions, as those directed under the head of ordination; which having been also satisfactorily answered, by holding up the right hand, in testimony of assent, he shall solemnly pronounce and declare the said minister to be regularly constituted the pastor of that congregation. A charge shall then be given to both parties, as directed in the affair of ordination; and, after prayer, and singing a psalm adapted to the transaction, the congregation shall be dismissed with the usual benediction.

Elders and Heads of Families shall give their right Hand to their Minister.

Sect. VII. It is highly becoming, that, after the solemnity of the instalment, the heads of families of that congregation who are then present, or at least the elders, and those appointed to take care of the temporal concerns of that church, should come forward to their pastor, and give him their right hand,

in token of cordial reception and affectionate regard.

CHAP. XVI.

Of resigning a pastoral Charge.

Sect. I. WHEN any minister shall labour under such grievances in his congregation, as that he shall desire leave to resign his pastoral charge, the presbytery shall cite the congregation to appear, by their commissioners, at their next meeting, to shew cause, if any they have, why the presbytery should not accept the resignation. If the congregation fail to appear, or if their reasons for retaining their pastor be deemed by the presbytery insufficient, he shall have leave granted to resign his pastoral charge; of which due record shall be made, and that church shall be held to be vacant, till supplied again, in an orderly manner, with another minister: And if any congregation shall desire to be released from their pastor, a similar process, *mutatis mutandis*, shall be observed.

The Congregation must be cited and heard.

CHAP. XVII.

Of Missions.

WHEN vacancies become ſo numerous in any presbytery, that they cannot be plied with the frequent adminiſtration of the rd and ordinances, it ſhall be proper for ſuch sbytery, or any vacant congregation within ir bounds, with the leave of the presbytery, apply to any other presbytery, or to any ſynod, to the general aſſembly, for ſuch aſſiſtance they can afford. And, when any presby- y ſhall ſend any of their miniſters or proba- ners to diſtant vacancies, the miſſionary ll be ready to produce his credentials to presbytery or presbyteries, through the nds of which he may paſs, or at leaſt to a nmittee thereof, and obtain their approbati-

And the general aſſembly may, of their n knowledge, ſend miſſions to any part to nt churches, or to ſupply vacancies: And, for s purpoſe, may direct any presbytery to ordain ngeliſts, or miniſters without relation to par- ular churches: *Provided always*, that ſuch ſions be made with the conſent of the parties ointed; and that the judicatory ſending them ke the neceſſary proviſion for their ſupport l reward in the performance of this ſervice.

CHAP. XVIII.

Of Moderators.

Sect: I. IT is equally necessary in the judicatories of the church, as in other assemblies, that there should be a moderator or president; that the business may be conducted with order and dispatch.

A Moderator necessary.

Sect. II. The moderator is to be considered as possessing, by delegation from the whole body, all authority necessary for the preservation of order; for convening and adjourning the judicatory; and directing its operations according to the rules of the church. He is to propose to the judicatory every subject of deliberation that comes before them. He may propose what appears to him the most regular and speedy way of bringing any business to issue. He shall prevent the members from interrupting each other; and require them, in speaking, always to address the chair. He shall prevent a speaker from deviating from the subject; and from using personal reflections. He shall silence those who refuse to obey order. He shall prevent members who attempt to leave the judicatory without leave obtained from him. He shall, at a proper season, when the delibera-

The Authority and Duty of the Moderator.

tions are ended, put the queſtion and call the votes. If the judicatory be equally divided he ſhall poſſeſs the caſting vote. If he be not willing to decide, he ſhall put the queſtion a ſecond time: and if the judicatory be again equally divided, and he decline to give his vote, the queſtion ſhall be loſt. In all queſtions he ſhall give a conciſe and clear ſtate of the object of the vote; and the vote being taken, ſhall then declare how the queſtion is decided. And he ſhall likewiſe be empowered on any extraordinary emergency, to convene the judicatory, by his circular letter, before the ordinary time of meeting.

The Miniſter perpetual Moderator of the Church Seſſion.

Sect. III. The paſtor of the congregation ſhall always be the moderator of the church ſeſſion; except when, for prudential reaſons, it may appear adviſeable that ſome other miniſter ſhould be invited to preſide: in which caſe the paſtor may, with the concurrence of the ſeſſion, invite ſuch other miniſter as they may ſee meet, belonging to the ſame presbytery, to preſide in that affair. In this judicatory, therefore, the moderator is continual: but, in the vacancy of any church, the moderator ſhall be the miniſter ſent to them by the presbytery; or invited by the ſeſſion to preſide on a particular occaſion. In congregations, where there are colleagues, they ſhall, when preſent, alternately preſide in the ſeſſion.

The Moderators of the other Judicatories, how to be chosen.

Sect. IV. The moderator of the presbytery shall be chosen from year to year, or at every meeting of the presbytery, as the presbytery may think best. The moderator of the synod, and of the general assembly, shall be chosen at each meeting of those judicatories: and the last moderator present shall open the meeting with a sermon, and shall hold the chair till a new moderator be chosen.

CHAP. XIX.

Of Privilege.

IT shall be the privilege of any member of a judicatory to speak, in his proper order, to any question, with leave from the moderator. The moderator shall give leave to the person who first rises; but if two, or more members, are judged to have risen at the same time, the moderator shall determine which shall speak first. Any member shall have a right to propose any question, relative to the business of the church, or to the interests of religion, and to have it put to vote: provided only, that his motion be seconded by another member. If any member conceive his privilege to be unjustly controuled by the moderator, he may appeal to the judicatory,

who shall determine the point of privilege by a vote: and the moderator and member must submit to the suffrage of the judicatory.

CHAP. XX.

Of Clerks.

EVERY judicatory shall choose a clerk, to record their transactions, whose continuance shall be during pleasure. It shall be the duty of the clerk, besides recording the transactions, to preserve them carefully; and to grant extracts from them, whenever properly required; and such extracts, under the hand of the clerk, shall be considered as authentic vouchers of the fact which they declare, in any ecclesiastical judicatory, and to every part of the church.

CHAP. XXI.

Of vacant Congregations assembling for public Worship.

CONSIDERING the great importance of weekly assembling the people, for the public worship of God; in order thereby to im-

prove their knowledge; to confirm their habits of worship, and their desire of the public ordinances; to augment their reverence for the most high God; and to promote the charitable affections which unite men most firmly in society: It is recommended, that every vacant congregation meet together, on the Lord's day, at one or more places, for the purpose of prayer, singing praises, and reading the holy scriptures, together with the works of such approved divines, as the presbytery, within whose bounds they are, may recommend, and they may be able to procure; and that the elders or deacons be the persons who shall preside, and select the portions of scripture, and of the other books to be read; and to see that the whole be conducted in a becoming and orderly manner.

CHAP. XXII.

Of Commissioners to the General Assembly.

Commissioners shall be appointed at last stated Meeting of the resbytery.

Sect. I. THE commissioners to the general assembly shall always be appointed by the presbytery from which they come, at its last stated meeting immediately preceding the meeting of the general assembly;

provided, that there be a ſufficient interval, between that time and the meeting of the aſſembly, for their commiſſioners to attend their duty in due ſeaſon; otherwiſe, the presbytery may make the appointment at any ſtated meeting, not more than ſeven months preceding the meeting of the aſſembly. And as much as poſſible to prevent all failure in the repreſentation of the preſbyteries, ariſing from unforeſeen accidents to thoſe firſt appointed, it may be expedient for each presbytery, in the room of each commiſſioner, to appoint alſo an alternate commiſſioner, to ſupply his place, in caſe of neceſſary abſence.

Form of a Commiſſion.

Sect. II. Each commiſſioner, before his name ſhall be enrolled as a member of the aſſembly, ſhall produce, from his presbytery, a commiſſion under the hand of the moderator and clerk, in the following or like form: viz.

"The presbytery of being met at on the day of doth hereby appoint biſhop of the congregation of [or ruling elder in the congregation of as the caſe may be;]" (to which the presbytery may, if they thing proper, make a ſubſtitution in the following form, "or in caſe of his abſence, then biſhop of the congregation of [or

ruling elder in the congregation of as the case may be;]") to be a commissioner, on behalf of this presbytery, to the next general assembly of the presbyterian church in the United States of America, to meet at on the day of A. D. or wherever, and whenever, the said assembly may happen to sit; to consult, vote, and determine, on all things that may come before that body, according to the principles and constitution of this church and the word of God. And of his diligence herein, he is to render an account at his return.

Signed, by order of the Presbytery,
Moderator,
Clerk."

And the presbytery shall make record of the appointment.

Commissions shall be delivered to the Clerk at the first Session.

Sect. III. These commissions shall, if possible, be delivered to the clerk of the assembly, in proper season, that he may have the roll of the assembly completed before the first session. Commissions, not produced at the opening of the assembly, shall afterwards be delivered only in the intervals between the sessions. No commissioner shall have a right to deliberate or vote in the assembly, until his name shall have been enrolled by the clerk, and his commission publicly read, and filed among the papers of the assembly.

Sect. IV. The general assembly shall meet, at least once in every year; their first meeting to be on the third Thursday of May, 1789, in the Second Presbyterian Church in Philadelphia, and afterwards on their own adjournments. If there be not a sufficient number, for the transaction of business, convened before 12 o'clock, on that day, those who are present shall have power to adjourn, from day to day, till a sufficient number shall have met to constitute an assembly.

The Assembly shall meet once a Year.

Sect. V. On the day to which the general assembly stands adjourned, and between the hours of eleven and twelve, the moderator of the last general assembly, if present; or, in case of his absence, the senior minister present, shall open the meeting with a sermon. After sermon, the members being in the house where the assembly is to hold its sessions, the same minister who preached shall, by prayer, publicly implore the blessing and direction of Almighty God; and shall continue to preside till a new moderator be chosen. For this purpose he shall call for the commissions of those present; which being read, and the names of the members enrolled in order, if there be a quorum, they shall choose a moderator.

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Mode of dissolving the Assembly.

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Expenfes of Delegates to be defrayed.

Sect. VII. In order, as far as poffible, to procure a refpectable and full delegation to all our judicatories, it is proper, that the expenfes of minifters and elders, in their attendance on thefe judicatories, be defrayed, by the bodies which they refpectively represent.

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1. Inasmuch as all baptized persons are members of the church, they are under its care, and subject to its government and discipline: and, when they have arrived at the years of discretion, they are bound to perform all the duties of church-members.

2. No accusation shall be admitted, as the foundation of a process before an ecclesiastical judicatory, but where such offences are alledged, as appear, from the word of God, to merit the public notice and censure of the church. And,

in the accusation, the times, places, and circumstances, should be ascertained, if possible; that the accused may have an opportunity to prove an *alibi*, or to extenuate, or alleviate his crime.

3. No complaint or information, on the subject of personal and private injuries, shall be admitted, unless those means of reconciliation, and of privately reclaiming the offender, have been used, which are required by Christ. Mat. xviii. 15, 16. And, in all cases, the ecclesiastical judicatories, in receiving accusations, in conducting processes, or inflicting censures, ought to avoid, as far as possible, the divulging of offences, to the scandal of the church: because the unnecessary spreading of scandal hardens and enrages the guilty, grieves the godly, and dishonours religion. And if any private Christian shall industriously spread the knowledge of an offence, unless in prosecuting it before the proper judicatories of the church, he shall be liable to censure, as an uncandid slanderer of his brother.

4. When complaint is made of a crime, cognizable before any judicatory, no more shall be done at the first meeting, unless by consent of parties, than to give the accused a copy of each charge with the names of the witnesses to support it; and a citation of all concerned, to appear at the next meeting of the judicatory, to have the matter fully heard and decided. Notice shall

be given to the parties concerned, at leaſt ten days, previouſly to the meeting of the judicatory.

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6. When an accuſed perſon, or a witneſs, refuſes to obey the citation, he ſhall be cited a ſecond, and third time; and if he ſtill continue to refuſe, he ſhall be excluded from the communion of the church, for his contumacy; until he repent.

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9. The trial ſhall be open, fair, and impartial. The witneſſes ſhall be examined in the preſence of the accuſed; or at leaſt after he ſhall have received due citation to attend: and he ſhall be per-

mitted to ask any questions tending to his own exculpation.

10. No witness, afterwards to be examined, shall be present during the examination of another witness, on the same case.

11. The testimony given by witnesses, must be faithfully recorded, and read to them, for their approbation or subscription.

12. The judgment shall be regularly entered on the records of the judicatory: and the parties shall be allowed copies of the whole proceedings, if they demand them. In case of references, or appeals, the judicatory appealed from shall send authentic copies of the whole process to the higher judicatories: and it shall be considered as regular, for any member or members who may have dissented from the judgment of the inferior judicatory, to state and support their reasons, on the appeal.

13. The person found guilty shall be admonished, or rebuked, or excluded from church privileges, as the case shall appear to deserve; and this only till he gave satisfactory evidence of repentance.

14. The sentence shall be published, only in the church or churches which have been offended. Or, if it be a matter of small importance, and it shall appear most for edification not to publish it, it may pass only in the judicatory.

15. Such gross offenders as will not be reclaimed by the private or public admonitions of the church, are to be cut off from its communion, agreeably to our Lord's direction, Mat.

xviii. 17. and the apostolic injunction respecting the incestuous person, 1 Cor. ver. 1—5. But as this is the highest censure of the church, and of the most solemn nature, it is not to be inflicted without the advice and consent of, at least, the presbytery under whose care the particular church is, to which the offender belongs; or the advice of a higher judicatory, as the case may appear to require.

16. All processes in cases of scandal shall commence, within the space of one year after the crime shall have been committed; unless it shall have become recently flagrant.

17. When any member shall remove from one congregation to another, he shall produce proper testimonials of his church-membership, before he be admitted to church-privileges; unless the church, to which he removes, has other satisfactory means of information.

CHAP. II.

Of Process against a Bishop or Minister.

AS the success of the gospel, in a great measure, depends upon the credit and good report of its ministers, each presbytery ought,

with the greateſt attention, to watch over all its members; and be careful to cenſure them, when neceſſary, with impartiality; either for perſonal crimes, which they may commit in common with other men; or thoſe that are vocational, ariſing from the manner in which they may diſcharge their important office.

1. Proceſs, againſt a goſpel miniſter, ſhall always be entered before the presbytery of which he is a member. And, in caſe it ſhall be found that the facts with which he ſhall be charged happened without the bounds of his own presbytery, they ſhall ſend notice to the presbytery within whoſe bounds they did happen: and deſire that presbytery, either (if within convenient diſtance) to cite the witneſſes to appear at the place where the trial began, or, if otherwiſe, to take the examination themſelves, and tranſmit an authentic record of their teſtimony. Always giving due notice to the accuſed perſon of the time and place of ſuch examination.

2. Nevertheleſs, in caſe of a miniſter being ſuppoſed to be guilty of any crime, or crimes, at ſuch a diſtance from his uſual place of reſidence, as that the offence is not likely to become otherwiſe known to the presbytery to which he belongs; it ſhall, in ſuch caſe, be the duty of the presbytery within whoſe bounds the facts ſhall have happened, after ſatisfying themſelves that there is probable ground of accuſation, to ſend

notice to the presbytery of which he is a member; who are to proceed against him, and to take the proof by commission, as above directed.

3. Process, against a gospel minister, shall not be entered upon unless some person, or persons, undertake to make out the charge; or when common fame so loudly proclaims the scandal, that the presbytery find it necessary to prosecute, and search into the matter, for the honour of religion.

4. As the success of the gospel greatly depends on the unblemished character of its ministers; their soundness in the faith, and holy, and exemplary conversation; and as it is the duty of all Christians to be very cautious in taking up an ill report of any man; it is especially so of a minister of the gospel. If, therefore, any man know a minister guilty of a private censurable fault, he should warn him in private. But if he persist in it, or it become public, he should apply to some other bishop of the presbytery, for his advice in the matter.

5. When complaint is laid before the presbytery, it must be reduced to writing; and nothing farther is to be done at the first meeting, unless by consent of parties, then giving the minister a full copy of the charges, with the names of the witnesses annexed thereto; and citing all parties, and their witnesses, to appear and be heard

at the next meeting: which meeting shall not be sooner than ten days after such citation.

6. At the next meeting of the presbytery, the charges must be read to him, and his answers heard. If it appear necessary to proceed farther, the presbytery ought to labour to bring him to confession. And if he confess, and the matter be base and flagitious; such as drunkenness, uncleanness, or crimes of a higher nature, however penitent he may appear, to the satisfaction of all, the presbytery must, without delay, suspend him from the exercise of his office, or depose him from the ministry; and appoint him a due time to confess publicly before the congregation offended, and to profess his repentance.

7. The prosecutor shall be previously warned, that, if he fail to prove the charges, he must himself be censured, as a slanderer of the gospel ministry, in proportion to the malignity, or rashness, that shall appear in the prosecution.

8. If a minister, accused of atrocious crimes, being twice duly cited, shall refuse to attend the presbytery, he must be immediately suspended And if, after another citation, he still refuse to attend, he shall be deposed as contumacious.

9. If the minister, when he appears, will not confess; but denies the facts alledged against him; if, on hearing the witnesses, the charges appear important and well supported, the presbytery

must, nevertheless, censure him; and suspend or depose him, according to the nature of the offence.

10. Heresy and schism may be of such a nature as to infer deposition: but errors ought to be carefully considered; whether they strike at the vitals of religion, and are industriously spread; or whether they arise from the weakness of the human understanding, and are not likely to do much hurt.

11. A minister, under process for heresy or schism, should be treated with christian and brotherly tenderness. Frequent conferences ought to be held with him, and proper admonitions administered. Yet, for some more dangerous errors, suspension becomes necessary. But a synod should be consulted in such cases.

12. If the presbytery find, on trial, that the matter complained of amounts to no more than such acts of infirmity as may be amended, and the people satisfied; so as little or nothing remains to hinder his usefulness; they shall take all prudent measures to remove the offence.

13. A minister, deposed for scandalous conduct, may not be restored, even on his deepest sorrow for sin, without some time of eminent and exemplary, humble, and edifying conversation, to heal the wound made by his scandal.

14. As soon as a minister is deposed, his congregation shall be declared vacant.

THE

DIRECTORY

FOR THE WORSHIP OF GOD IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.*

CHAP. I.

Of the Sanctification of the Lord's Day.

Sect. I. IT is the duty of every person to remember the Lord's day; and to prepare for it, before its approach. All worldly business should be so ordered, and seasonably laid aside, as that we may not be hindered thereby from sanctifying the sabbath, as the holy scriptures require.

Sect. II. The whole day is to be kept holy to the Lord; and to be employed in the public and private exercises of religion. Therefore, it

* The scripture-warrant for what is specified in the various articles of this directory, will be found at large in the Confession of Faith and Catechisms, in the places where the same subjects are treated in a doctrinal form.

is requisite, that there be an holy resting, all the day, from unnecessary labours; and an abstaining from those recreations, which may be lawful on other days; and also, as much as possible, from worldly thoughts and conversation.

Sect. III. Let the provisions, for the support of the family on that day, be so ordered, that servants or others be not improperly detained from the public worship of God; nor hindered from sanctifying the sabbath.

Sect. IV. Let every person and family, in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their minister, and for a blessing upon his ministry, by reading the scriptures, and by holy meditation, prepare for communion with God in his public ordinances.

Sect. V. Let the people be careful to assemble at the appointed time; that, being all present at the beginning, they may unite, with one heart, in all the parts of public worship: and let none unnecessarily depart, till after the blessing be pronounced.

Sect. VI. Let the time after the solemn services of the congregation in public are over, be spent in reading; meditation; repeating of sermons; catechising; religious conversation; prayer for a blessing upon the public ordinances; the singing of psalms, hymns, or spiritual songs; visiting the sick; relieving the poor; and in performing such like duties of piety, charity and mercy.

CHAP. II.

Of the Assembling of the Congregation, and their Behaviour during Divine Service.

Sect. I. WHEN the time appointed for public worship is come, let he people enter the church, and take their seats, in a decent, grave, and reverent manner.

Sect. II. In time of public worship, let all the people attend with gravity and reverence; forbearing to read any thing, except what the minister is then reading or citing; abstaining from all whisperings; from salutations of persons present, or coming in; and from gazing about, sleeping, smiling, and all other indecent behaviour.

CHAP. III.

Of the public Reading of the Holy Scriptures.

Sect. I. THE reading of the holy scriptures, in the congregation, is a part of the public worship of God, and ought to be performed by the ministers and teachers.

Sect. II. The holy scriptures, of the Old and New Testament, shall be publicly read, from

the moſt approved tranſlation, in the vulgar tongue, that all may hear and underſtand.

Sect. III. How large a portion ſhall be read at once, is left to the diſcretion of every miniſter: however, in each ſervice, he ought to read, at leaſt one chapter; and more, when the chapters are ſhort, or the connection requires it. He may, when he thinks it expedient, expound any part of what is read; always having regard to the time, that neither reading, ſinging, praying, preaching, or any other ordinance, be diſproportionate the one to the other; nor the whole rendered too ſhort, or too tedious.

CHAP. IV.

Of the Singing of Pſalms.

Sect. I. IT is the duty of Chriſtians to praiſe God, by ſinging pſalms, or hymns, publicly in the church, as alſo privately in the family.

Sect. II. In ſinging the praiſes of God, we are to ſing with the ſpirit, and with the underſtanding alſo; making melody in our hearts unto the Lord. It is alſo proper, that we cultivate ſome knowledge of the rules of muſic; that we may praiſe God in a becoming manner with our voices, as well as with our hearts.

Sect. III. The whole congregation ſhould be furniſhed with books, and ought to join in this part of worſhip. It is proper to ſing without parcelling out the pſalm, line by line. The practice of reading the pſalm, line by line, was introduced in times of ignorance, when many in the congregation could not read: therefore, it is recommended, that it be laid aſide, as far as convenient.

Sect. IV. The proportion of the time of public worſhip to be ſpent in ſinging, is left to the prudence of every miniſter: but it is recommended, that more time be allowed for this excellent part of divine ſervice, than has been uſual in moſt of our churches.

CHAP. V.

Of public Prayer.

Sect. I. IT ſeems very proper to begin the public worſhip of the ſanctuary by a ſhort prayer; humbly adoring the infinite majeſty of the living God: expreſſing a ſenſe of our diſtance from him as creatures, and unworthineſs as ſinners: and humbly imploring his gracious preſence, the aſſiſtance of his holy ſpirit in the duties of his worſhip, and his acceptance of us through the merits of our Lord and Saviour Jeſus Chriſt.

Sect. II. Then, after singing a psalm, or hymn, it is proper that, before sermon, there should be a full, and comprehensive prayer. *First*, Adoring the glory and perfections of God, as they are made known to us in the works of creation; in the conduct of providence; and in the clear, and full revelation he hath made of himself in his written word. *Second*, Giving thanks to him for all his mercies of every kind, general and particular, spiritual and temporal, common and special; above all for Christ Jesus his unspeakable gift; and the hope of eternal life through him. *Third*, Making humble confession of sin, both original and actual; acknowledging, and endeavouring to impress the mind of every worshipper with a deep sense of the evil of all sin, as such; as being a departure from the living God; and also taking a particular and affecting view of the various fruits which proceed from this root of bitterness:—as, sins against God, our neighbour, and ourselves; sins in thought, in word, and in deed; sins secret and presumptuous; sins accidental and habitual. Also, the aggravations of sin; arising from knowledge, or the means of it; from distinguishing mercies; from valuable privileges; from breach of vows, &c. *Fourth*, Making earnest supplication for the pardon of sin, and peace with God, through the blood of the atonement, with all its important and happy fruits; for the spirit of sanctification,

and abundant supplies of the grace that is necessary to the discharge of our duty; for support and comfort, under all the trials to which we are liable, as we are sinful and mortal; and for all temporal mercies, that may be necessary in our passage through this valley of tears. Always remembering to view them as flowing in the channel of covenant love, and intended to be subservient to the preservation and progress of the spiritual life. *Fifth*, Pleading from every principle warranted in scripture; from our own necessity; the all-sufficiency of God; the merit and intercession of our Saviour, and the glory of God in the comfort and happiness of his people. *Sixth*, Intercession for others, including the whole world of mankind; the kingdom of Christ, or his church universal; the church or churches with which we are more particularly connected; the interest of human society in general, and in that community, to which we immediately belong; all that are invested with civil authority; the ministers of the everlasting gospel; and the rising generation: with whatever else, more particular, may seem necessary, or [illegible] to the interest of that congregation where [illegible] worship is celebrated.

Sect. III. Prayer after sermon. [illegible] to have a relation to the sermon that has been preached in the discourse; and [illegible]

prayers, to the circumſtances that gave occaſion for them.

Sect. IV. It is eaſy to perceive, that in all the preceding directions there is a very great compaſs and variety; and it is committed to the judgment and fidelity of the officiating paſtor to inſiſt chiefly on ſuch parts, or to take in more or leſs of the ſeveral parts, as he ſhall be led to by the aſpect of providence; the particular ſtate of the congregation in which he officiates; or the diſpoſition and exerciſe of his own heart at the time. —But we think it neceſſary to obſerve, that although we do not approve, as is well known, of confining miniſters to ſet, or fixed forms of prayer for public worſhip; yet it is the indiſpenſible duty of every miniſter, previouſly to his entering on his office, to prepare and qualify himſelf for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the holy ſcriptures; by reading the beſt writers on the ſubject; by meditation; and by a life of communion with God in ſecret; to endeavour to acquire both the ſpirit and the gift of prayer.—Not only ſo, but when he is to enter on particular acts of worſhip, he ſhould endeavour to compoſe his ſpirit, and to digeſt his thoughts for prayer, that it may be performed with dignity and propriety, as well as to the profit of thoſe who join in it; and that he may not diſgrace that important ſervice by mean, irregular, or extravagant effuſions.

CHAP. VI.

Of the Preaching of the Word.

Sect. I. THE preaching of the word being an institution of God for the salvation of men, great attention should be paid to the manner of performing it.—Every minister ought to give diligent application to it; and endeavour to prove himself a workman that needeth not to be ashamed; rightly dividing the word of truth.

Sect. II. The subject of a sermon should be some verse, or verses of scripture; and its object, to explain, defend, and apply some part of the system of divine truth; or, to point out the nature, and state the bounds, and obligation of some duty. A text should not be merely a motto: but should fairly contain the doctrine proposed to be handled. It is proper also that large portions of scripture be sometimes expounded, and particularly improved, for the instruction of the people in the meaning and use of the sacred oracles.

Sect. III. The method of preaching requires much study, meditation and prayer.—Ministers ought, in general, to prepare their sermons with care; and not to indulge themselves in loose, extemporary harangues; nor to serve God with that

which coſt them nought.—They ought, however, to keep to the ſimplicity of the goſpel; expreſſing themſelves in language agreeable to ſcripture, and level to the underſtanding of the meaneſt of their hearers; carefully avoiding oſtentation, either of parts or learning.—They ought alſo to adorn, by their lives, the doctrine which they teach; and to be examples to the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.

Sect. IV. As one primary deſign of public ordinances is to pay ſocial acts of homage to the *moſt high God*, miniſters ought to be careful, not to make their ſermons ſo long as to interfere with, or exclude the more important duties of prayer and praiſe; but preſerve a juſt proportion between the ſeveral parts of public worſhip.

Sect. V. The ſermon being ended, the miniſter is to pray, and return thanks to almighty God: then let a pſalm be ſung; a collection raiſed for the poor, or other purpoſes of the church; and the aſſembly diſmiſſed with the apoſtolic benediction.

CHAP. VII.

Of the Adminiſtration of Baptiſm.

Sect. I. BAPTISM is not to be unneceſſarily delayed; nor to be adminiſtered, in any caſe, by any private perſon;

but by a minister of Christ, called to be the steward of the mysteries of God.

Sect. II. It is usually to be administered in the church, in the presence of the congregation; and it is convenient that it be performed immediately after sermon.

Sect. III. After previous notice is given to the minister, the child to be baptized is to be presented, by one or both the parents signifying their desire that the child may be baptized.

Sect. IV. Before baptism, let the minister use some words of instruction, respecting the institution, nature, use and ends of this ordinance: shewing,

'That it is instituted by Christ; that it is a 'seal of the righteousness of faith; that the seed 'of the faithful have no less a right to this ordi-'nance, under the gospel, than the seed of Abra-'ham to circumcision, under the Old Testament; 'that Christ commanded all nations to be baptiz-'ed; that he blessed little children, declaring 'that of such is the kingdom of heaven; that 'children are federally holy, and therefore ought 'to be baptized; that we are, by nature, sinful, 'guilty and polluted, and have need of cleansing 'by the blood of Christ, and by the sanctifying 'influences of the Spirit of God.'

The minister is also to exhort the parents to the careful performance of their duty: requiring,

'That they teach the child to read the word 'of God; that they instruct it in the principles 'of our holy religion, as contained in the scrip-'tures of the Old and New Testament; an excel-'lent summary of which we have in the confes-'sion of faith of this church, and in the larger and 'shorter catechisms of the Westminster assembly, 'which are to be recommended to them, as a-'dopted by this church, for their direction and 'assistance, in the discharge of this important du-'ty; that they pray with and for it; that they 'set an example of piety and godliness before it; 'and endeavour, by all the means of God's ap-'pointment, to bring up their child in the nur-'ture and admonition of the Lord.'

Sect. V. Then the minister is to pray for a blessing to attend this ordinance; after which, calling the child by its name, he shall say,

'I baptize thee, in the name of the father, and 'of the Son, and of the Holy Ghost.'

As he pronounces these words, he is to baptize the child with water; by pouring or sprinkling it on the face of the child, without adding any other ceremony: and the whole shall be concluded with prayer.

Although it is proper that baptism be administered in the presence of the congregation; yet there may be cases, when it will be expedient to administer this ordinance in private houses; of which the minister is to be the judge.

CHAP. VIII.

Of the Administration of the Lord's Supper.

Sect. I. THE communion, or supper of the Lord, is to be celebrated frequently; but how often, may be determined by the minister and eldership of each congregation, as they may judge most for edification.

Sect. II. The ignorant and scandalous are not to be admitted to the Lord's supper.

Sect. III. It is proper that public notice should be given to the congregation, at least, the sabbath before the administration of this ordinance, and that, either then, or on some day of the week, the people be instructed in its nature, and a due preparation for it; that all may come in a suitable manner to this holy feast.

Sect. IV. When the sermon is ended, the minister shall shew,

'That this is an ordinance of Christ; by reading the words of institution, either from one of the evangelists, or from 1 Cor. xi. *chapter*; which, as to him may appear expedient, he may explain and apply; that it is to be observed in remembrance of Christ, to shew forth his death till he come; that it is of inestimable benefit, to strengthen his people against sin; to support them under troubles; to encourage and

'quicken them in duty; to inſpire them with 'love and zeal; to increaſe their faith and holy 'reſolution; and to beget peace of c nſcience, 'and comfortable hopes of eternal life.'

He is to warn the profane, the ignorant, and ſcandalous, and thoſe that ſecretly indulge themſelves in any known ſin, not to approach the holy table. On the other hand, he ſhall invite to this holy table, ſuch as, ſenſible of their loſt and helpleſs ſtate by ſin, depend upon the atonement of Chriſt for pardon and acceptance with God; ſuch as, being inſtructed in the goſpel doctrine, have a competent knowledge to diſcern the Lord's body; and ſuch as deſire to renounce their ſins, and are determined to lead a holy and godly life.

Sect. V. The table, on which the elements are placed, being decently covered, the bread in convenient diſhes, and the wine in cups, and the communicants orderly and gravely ſitting around the table, (or in their ſeats before it) in the preſence of the miniſter; let him ſet the elements apart, by prayer and thankſgiving.

The bread and wine being thus ſet apart by prayer and thankſgiving, the miniſter is to take the bread, and break it, in the view of the people, ſaying in expreſſions of this ſort,

'Our Lord Jeſus Chriſt, on the ſame night in 'which he was betrayed, having taken bread, 'and bleſſed and broken it, gave it to his diſci-

'ples; as I, miniſtering in his name, give this 'bread unto you; ſaying, (here the bread is to 'be diſtributed) Take, eat; this is my body, 'which is broken for you: this do in remem-'brance of me.'

After having given the bread, he ſhall take the cup, and ſay,

'After the ſame manner our Saviour alſo took 'the cup; and having given thanks, as hath 'been done in his name, he gave it to the diſci-'ples; ſaying, (while the miniſter is repeating 'theſe words let him give the cup) This cup is 'the New Teſtament in my blood, which is ſhed 'for many, for the remiſſion of ſins: drink ye all 'of it.'

The miniſter himſelf is to communicate, at ſuch time as may appear to him moſt convenient.

The miniſter may, in a few words, put the communicants in mind,

'Of the grace of God, in Jeſus Chriſt, held 'forth in this ſacrament; and of their obligation 'to be the Lord's; and may exhort them, to walk 'worthy of the vocation wherewith they are call-'ed; and, as they have profeſſedly received 'Chriſt Jeſus the Lord, that they be careful ſo 'to walk in him: and to maintain good works.'

It may not be improper for the miniſter to give a word of exhortation alſo to thoſe who have been only ſpectators, reminding them,

'Of their duty; ſtating their ſin and danger, 'by living in diſobedience to Chriſt, in neglect-'ing this holy ordinance; and calling upon them 'to be earneſt in making preparation for attend-'ing upon it, at the next time of its celebra-'tion.'

Then the miniſter is to pray and give thanks to God,

'For his rich mercy, and invaluable goodneſs, 'vouchſafed to them in that ſacred communion; 'to implore pardon for the defects of the whole 'ſervice; and to pray for the acceptance of their 'perſons and performances; for the gracious 'aſſiſtance of the Holy Spirit, to enable them, 'as they have received Chriſt Jeſus the Lord, 'ſo to walk in him; that they may hold faſt 'that which they have received, that no man 'take their crown; that their converſation may 'be as becometh the goſpel; that they may bear 'about with them, continually, the dying of the 'Lord Jeſus; that the life alſo of Jeſus may be 'manifeſted in their mortal body; that their light 'may ſo ſhine before men, that others, ſeeing their 'good works, may glorify their Father, who 'is in heaven.'

The collection, for the poor, and to defray the expence of the elements, may be made after this; or at ſuch other time as may ſeem meet to the elderſhip.

Now let a psalm or hymn be sung, and the congregation dismissed, with the following or some other gospel benediction—

'Now the God of peace, that brought again 'from the dead our Lord Jesus, that great Shep- 'herd of the sheep, through the blood of the ever- 'lasting covenant, make you perfect in every good 'work to do his will, working in you that which 'is well-pleasing in his sight, through Jesus 'Christ; to whom be glory for ever and ever, 'Amen.'

Sect. VI. As it has been customary, in some parts of our church, to observe a fast before the Lord's supper; to have sermon on Saturday and Monday; and to invite two or three ministers, on such occasions; and as these seasons have been blessed to many souls, and may tend to keep up a stricter union of ministers and congregations; we think it not improper, that they, who chuse it, may continue in this practice.

CHAP. IX.

Of the Admission of Persons to Sealing-Ordinances.

Sect. I. CHILDREN, born within the pale of the visible church, and dedicated to God in baptism, are under the inspection and government of the church; and are

to be taught to read, and repeat the catechism, the apostles' creed, and the Lord's prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And, when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed, it is their duty, and their privilege, to come to the Lord's supper.

Sect. II. The years of discretion, in young Christians, cannot be precisely fixed. This must be left to the prudence of the eldership. The officers of the church are the judges of the qualifications of those to be admitted to sealing-ordinances; and of the time when it is proper to admit young Christians to them.

Sect. III. Those who are to be admitted to sealing-ordinances, shall be examined, as to their knowledge and piety.

Sect. IV. When unbaptized persons apply for admission into the church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation; and thereupon be baptized.

CHAP. X.

Of the Mode of inflicting Church-Censures.

Sect. I. THE power which Christ hath given the rulers of his church,

is for edification, and not for destruction. As, in the preaching of the word, the wicked are, doctrinally, separated from the good; so, by discipline, the church authoritatively makes a distinction between the holy and the profane. In this she acts the part of a tender mother, correcting her children only for their good, that every one of them may be presented faultless, in the day of the Lord Jesus.

Sect. II. When any member of the church shall have been guilty of a fault, deserving censure, the judicatory shall proceed with all tenderness, and restore their offending brother in the spirit of meekness; considering themselves, lest they also be tempted. Censure ought to be inflicted with great solemnity; that it may be the means of impressing the mind of the delinquent with a proper sense of his danger, while he stands excluded from the privileges of the church of the living God; and that, with the divine blessing, it may lead him to repentance.

Sect. III. When the judicatory has resolved to pass sentence, suspending a member from church-privileges, the moderator shall address him, to the following purpose:

'Whereas you are guilty [by your own confession, or convicted by sufficient proof as the case may be,] of the sin of [here mention the particular offence] we declare you suspended

from the ſacraments of the church; till you give ſatisfactory evidence of the ſincerity of your repentance.'—To this ſhall be added ſuch advice, admonition, or rebuke as may be judged neceſſary; and the whole ſhall be concluded by prayer to almighty God, that he would follow this act of diſcipline with his bleſſing. We judge it prudent, in general, that ſuch cenſures be inflicted in the preſence of the judicatory only; but, if any church think it expedient to rebuke the offender publicly, this ſolemn ſuſpenſion from the ſacraments may be in the preſence of the congregation.

Sect. IV. After any perſon hath been thus ſuſpended from the ſacraments, it is proper that the miniſter and elders and other Chriſtians ſhould frequently converſe with him, as well as pray for him in private, that it would pleaſe God to give him repentance. And it may be requiſite likewiſe, particularly on days preparatory to the diſpenſing of the Lord's ſupper, that the prayers of the church be offered up for thoſe unhappy perſons who, by their wickedneſs, have ſhut themſelves out from this holy communion.

Sect. V. When the judicatory ſhall be ſatisfied, as to the reality of the repentance of any offender, he ſhall be admitted to profeſs his repentance; and be reſtored to the privileges of the church. Which reſtoration ſhall be declared to

the penitent in the presence of the session, or of the congregation, and followed with prayer and thanksgiving.

Sect. VI. When any offender has been, with the advice of the presbytery, (as directed in the form of government, &c.) adjudged to be cut off from the communion of the church, it is proper that the sentence be publicly pronounced against him.

Sect. VII. The design of excommunication is, to operate upon the offender as a mean of reclaiming him; to deliver the church from the scandal of his offence; and to inspire all with fear, by the example of his punishment.

The minister shall, at least, two Lord's days before the excommunication, give the congregation a short narrative of the several steps which have been taken with respect to their offending brother; and inform them, that it has been found necessary to cut him off from their communion.

On the day appointed for that purpose, the minister, after sermon is ended, shall in the presence of the congregation, pronounce this sentence in the following or like form:

He shall begin by shewing the authority of the church to cast out unworthy members, from Mat. xviii. 15, 16, 17, 18; 1 Cor. v. 1, 2, 3, 4, 5; and shall briefly explain the nature, use, and consequences of this censure; warning the people

to avoid all unneceſſary intercourſe with him who is caſt out.

Then he ſhall ſay,

'Whereas A. B. hath been, by ſufficient proof, convicted of [here inſert the ſin,] and after much admonition and prayer, obſtinately refuſeth to hear the church, and hath manifeſted no evidence of repentance; therefore, in the name, and by the authority of the Lord Jeſus Chriſt, I pronounce him to be excluded from the communion of the church.'

After which prayer ſhall be made that the bleſſing of God may follow his ordinance for the conviction and reformation of the excommunicated perſon, and for the eſtabliſhment of all true believers.

Sect. VIII. When one who hath been excommunicated ſhall be ſo affected with his ſtate as to be brought to repentance, and to deſire to be re-admitted to the privileges of the church; the ſeſſion, having obtained ſufficient evidence of his ſincere penitence, ſhall, with the advice and concurrence of the preſbytery, reſtore him. In order to which, the miniſter ſhall, on two Lord's days previous thereto, inform the congregation of the meaſures which have been taken with the excommunicated perſon, and of the reſolution of the ſeſſion to receive him again to the communion of the Church.

On the day appointed for his reſtoration, when the other parts of divine ſervice are ended, be-

fore pronouncing the bleſſing, the miniſter ſhall call upon the excommunicated perſon, and propoſe to him in the preſence of the congregation, the following queſtions:

'Do you, from a deep ſenſe of your great 'wickedneſs, freely confeſs your ſin, in thus re-'belling againſt God, and in refuſing to hear his 'church; and do you acknowledge that you have 'been in juſtice and mercy cut off from the 'communion of the ſaints? *Anſwer*, I do. Do 'you now voluntarily profeſs your ſincere re-'pentance and deep contrition, for your ſin and 'obſtinacy; and do you humbly aſk the forgive-'neſs of God and of his church? *Anſwer*, I do. 'Do you ſincerely promiſe, through divine grace, 'to live in all humbleneſs of mind and circum-'ſpection; and to endeavour to adorn the doc-'trine of God our Saviour, by having your 'converſation as becometh the goſpel? *Anſwer*, 'I do.'

Here the miniſter ſhall give the penitent a ſuitable exhortation, addreſſing him in the bowels of brotherly love, encouraging and comforting him. Then he ſhall pronounce the ſentence of reſtoration, in the following words:

'Whereas you, A. B. have been ſhut out from 'the communion of the faithful, but have now 'manifeſted ſuch repentance as ſatisfies the 'church: In the name of the Lord Jeſus Chriſt, 'and by his authority, I declare you abſolved from 'the ſentence of excommunication formerly de-

'nounced against you; and I do receive you into 'the communion of the church, that you may be a 'partaker of all the benefits of the Lord Jesus, to 'your eternal salvation.'

The whole shall be concluded with prayer, and the people dismissed with the usual blessing.

CHAP. XI.

Of the Solemnization of Marriage.

Sect. I. MARRIAGE is not a sacrament; nor peculiar to the church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage; which all citizens are bound to obey.

Sect. II. Christians ought to marry in the Lord; therefore it is fit that their marriage be solemnized by a lawful minister; that special instruction may be given them, and suitable prayers made, when they enter into this relation.

Sect. III. Marriage is to be between one man and one woman only: and they are not to be within the degrees of consanguinity or affinity prohibited by the word of God.

Sect. IV. The parties ought to be of such years of discretion as to be capable of making their own choice; and if they be under age, or live with their parents, the consent of the parents, or others, under whose care they are, ought to

be previouſly obtained, and well certified to the miniſter, before he proceeds to ſolemnize the marriage.

Sect. V. Parents ought neither to compel their children to marry contrary to their inclinations, nor deny their conſent without juſt and important reaſons.

Sect. VI. Marriage is of a public nature. The welfare of civil ſociety, the happineſs of families, and the credit of religion, are deeply intereſted in it. Therefore the purpoſe of marriage ought to be ſufficiently publiſhed a proper time, previouſly to the ſolemnization of it. It is enjoined on all miniſters to be careful that, in this matter, they neither tranſgreſs the laws of God, nor the laws of the community: And that they may not deſtroy the peace and comfort of families, they muſt be properly certified with reſpect to the parties applying to them, that no juſt objections lie againſt their marriage.

Sect. VII. Marriage muſt always be performed before a competent number of witneſſes; and at any time except on a day of public humiliation. And we adviſe that it be not on the Lord's day. And the miniſter is to give a certificate of the marriage when required.

Sect. VIII. When the parties preſent themſelves for marriage, the miniſter is to deſire if there is any perſon preſent who knows any law-

ful reason why these persons may not be joined together in the marriage-relation, that they will now make it known, or ever after hold their peace.

No objections being made, he is then severally to address himself to the parties to be married, in the following or like words:

'You, the man, declare, in the presence of 'God, that you do not know any reason by pre-'contract or otherwise, why you may not law-'fully marry this woman.'

Upon his declaring he does not, the minister shall address himself to the bride, in the same or similar terms:

'You, the woman, declare, in the presence of 'God, that you do not know any reason, by pre-'contract or otherwise, why you may not law-'fully marry this man.'

Upon her declaring she does not, he is to begin with prayer for the presence and blessing of God.

The minister shall then proceed to give them some instruction, from the scriptures, respecting the institution and duties of this state, shewing—

'That God hath instituted marriage for the 'comfort and happiness of mankind, in declaring 'a man shall forsake his father and mother and 'cleave unto his wife; and that marriage is ho-'nourable in all; that he hath appointed various 'duties, which are incumbent upon those who 'enter into this relation; such as, a high esteem

'and mutual love for one another; bearing with 'each others infirmities and weakneſſes, to which 'human nature is ſubject in its preſent lapſed 'ſtate; to encourage each other under the vari-'ous ills of life; to comfort one another in ſick-'neſs; in honeſty and induſtry to provide for 'each others temporal ſupport; to pray for and 'encourage one another, in the things which 'pertain to God, and to their immortal ſouls; 'and to live together as the heirs of the grace 'of life.'

Then the miniſter ſhall cauſe the bridegroom and bride to join their hands, and ſhall pronounce the marriage covenant, firſt to the man, in theſe words:

'You take this woman, whom you hold by 'the hand, to be your lawful and married wife; 'and you promiſe, and covenant, in the preſence 'of God and theſe witneſſes, that you will be 'unto her a loving and faithful huſband, until 'you ſhall be ſeparated by death.'

The bridegroom ſhall expreſs his conſent, by ſaying, 'Yes I do.'

Then the miniſter ſhall addreſs himſelf to the woman in theſe words:

'You take this man, whom you hold by the 'hand, to be your lawful and married huſband; 'and you promiſe, and covenant, in the preſence 'of God and theſe witneſſes, that you will be un-'to him a loving, faithful, and obedient wife, un-'til you ſhall be ſeparated by death.'

The bride shall express her consent, by saying, 'Yes I do.'

Then the minister is to say:

'I pronounce you husband and wife, according to the ordinance of God; whom therefore God hath joined together, let no man put asunder.'

After this the minister may exhort them, in a few words, to the mutual discharge of their duty.

Then let him conclude with prayer suitable to the occasion.

Let the minister keep a proper register for the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern.

CHAP. XII.

Of the Visitation of the Sick.

Sect. I. WHEN persons are sick, it is their duty, before their strength and understanding fail them, to send for their minister, and to make known to him, with prudence, their spiritual state; or to consult him on the concerns of their precious souls: And it is his duty to visit them, at their request, and to apply himself, with all tenderness and love, to administer spiritual good to their immortal souls.

Sect. II. He shall instruct the sick out of the scriptures, that diseases arise not out of the

ground, nor do they come by chance, but that they are directed and ſent by a wiſe and holy God, either for correction of ſin, for the trial of grace, for improvement in religion, or for other important ends: and that they ſhall work together for good to all thoſe who make a wiſe improvement of God's viſitation, neither deſpiſing his chaſtening hand, nor fainting under his rebukes.

Sect. III. If the miniſter finds the ſick perſon to be groſly ignorant, he ſhall inſtruct him in the nature of repentance and faith, and the way of acceptance with God, through the mediation and atonement of Jeſus Chriſt.

Sect. IV. He ſhall exhort the ſick to examine himſelf; to ſearch his heart, and try his former ways, by the word of God; and ſhall aſſiſt him, by mentioning ſome of the obvious marks and evidences of ſincere piety.

Sect. V. If the ſick ſhall ſignify any ſcruple, doubt or temptation, under which he labours, the miniſter muſt endeavour to reſolve his doubts, and adminiſter inſtruction and direction, as the caſe may ſeem to require.

Sect. VI. If the ſick appear to be a ſtupid, thoughtleſs and hardened ſinner, he ſhall endeavour to awaken his mind; to arouſe his conſcience; to convince him of the evil and danger of ſin; of the curſe of the law, and the wrath of

God due to finners; to bring him to a humble and penitential ſenſe of his iniquities; and to ſtate before him the fulneſs of the grace and mercy of God, in and through the glorious Redeemer; the abſolute neceſſity of faith and repentance, in order to his being intereſted in the favour of God, or his obtaining everlaſting happineſs.

Sect. VII. If the ſick perſon ſhall appear to have knowledge, to be of a tender conſcience, and to have been endeavouring to ſerve God in uprightneſs, though not without many failings and ſinful infirmities; or if his ſpirit be broken with a ſenſe of ſin, or through apprehenſions of the want of the divine favour; then it will be proper to adminiſter conſolation and encouragement to him, by ſetting before him the freeneſs and riches of the grace of God, the all-ſufficiency of the righteouſneſs of Chriſt, and the ſupporting promiſes of the goſpel.

Sect. VIII. The miniſter muſt endeavour to guard the ſick perſon againſt ill-grounded perſuaſions of the mercy of God, without a vital union to Chriſt; and againſt unreaſonable fears of death, and deſponding diſcouragements; againſt preſumption upon his own goodneſs and merit, upon the one hand, and againſt deſpair of the mercy and grace of God in Jeſus Chriſt, on the other.

Sect. IX. In one word, it is the minister's duty to administer to the sick person instruction, conviction, support, consolation or encouragement, as his case may seem to require.

At a proper time, when he is most composed, the minister shall pray with and for him.

Sect. X. Lastly, the minister may improve the present occasion to exhort those about the sick, to consider their mortality; to turn to the Lord and make their peace with him; in health to prepare for sickness, death and judgment.

CHAP. XIII.

Of the Burial of the Dead.

Sect. I. WHEN any person departs this life, let the corpse be taken care of in a decent manner; and be kept a proper and sufficient time before interment.

Sect. II. When the season for the funeral comes, let the dead body be decently attended to the grave, and interred. During such solemn occasions, let all who attend, conduct themselves with becoming gravity; and apply themselves to serious meditation or discourse; and the minister, if present, may exhort them to consider the frailty of life; and the importance of being prepared for death and eternity.

CHAP. XIV.

Of Fasting and of the Observation of the Days of Thanksgiving.

Sect. I. THERE is no day under the gospel commanded to be kept holy, except the Lord's day, which is the christian sabbath.

Sect. II. Nevertheless to observe days of fasting and thanksgiving, as the extraordinary dispensations of divine providence may direct, we judge both scriptural and rational.

Sect. III. Fasts and thanksgivings may be observed by individual Christians; or families, in private; by particular congregations; by a number of congregations contiguous to each other; by the congregations under the care of a presbytery, or of a synod; or by all the congregations of our church.

Sect. IV. It must be left to the judgment and discretion of every Christian and family to determine, when it is proper to observe a private fast or thanksgiving: and to the church-session to determine for particular congregations; and to the presbyteries or synods to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for them must be judged of by the synod or general assembly. And if at any time the civil power

ſhould think it proper to appoint a faſt or thankſgiving, it is the duty of the miniſters and people of our communion, as we live under a chriſtian government, to pay all due reſpect to the ſame.

Sect. V. Public notice is to be given a convenient time before the day of faſting or thankſgiving comes, that perſons may ſo order their temporal affairs, that they may properly attend to the duties thereof.

Sect. VI. There ſhall be public worſhip upon all ſuch days; and let the prayers, pſalms, portions of ſcripture to be read, and ſermons, be all, in a ſpecial manner adapted to the occaſion.

Sect. VII. On faſt days, let the miniſter point out the authority and providences calling to the obſervation thereof; and let him ſpend a more than uſual portion of time in ſolemn prayer, particular confeſſion of ſin, eſpecially of the ſins of the day and place, with their aggravations, which have brought down the judgments of heaven. And let the whole day be ſpent in deep humiliation and mourning before God.

Sect. VIII. On days of thankſgiving, he is to give the like information reſpecting the authority and providences which call to the obſervance of them; and to ſpend a more than uſual part of the time in the giving of thanks, agreeably to the occaſion, and in ſinging pſalms or hymns of praiſe.

It is the duty of people on these days to rejoice with holy gladness of heart; but let trembling be so joined with our mirth, that no excess or unbecoming levity be indulged.

CHAP. XV.

The Directory for Secret and Family Worship.

Sect. I. BESIDES the public worship in congregations, it is the indispensible duty of each person, alone, in secret; and of every family, by itself, in private, to pray to, and worship God.

Sect. II. Secret worship is most plainly enjoined by our Lord. In this duty every one, apart by himself, is to spend some time in prayer, reading the scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious discharge of these duties, are best known to those who are found in the faithful discharge of them.

Sect. III. Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the scriptures, and singing praises.

Sect. IV. The head of the family, who is to lead in this service, ought to be careful that all the members of his household duly attend; and

that none withdraw themſelves unneceſſarily from any part of family worſhip; and that all refrain from their common buſineſs while the ſcriptures are read, and gravely attend to the ſame, no leſs than when prayer or praiſe is offered up.

Sect. V. Let the heads of families be careful to inſtruct their children and ſervants in the principles of religion.—Every proper opportunity ought to be embraced for ſuch inſtruction. But we are of opinion that the ſabbath evenings, after public worſhip, ſhould be ſacredly preſerved for this purpoſe. Therefore we highly diſapprove of paying unneceſſary private viſits on the Lord't day; admitting ſtrangers into the families, exceps when neceſſity or charity requires it; or any other practices, whatever plauſible pretences may be offered in their favour, if they interfere with the above important and neceſſary duty.

FINIS.